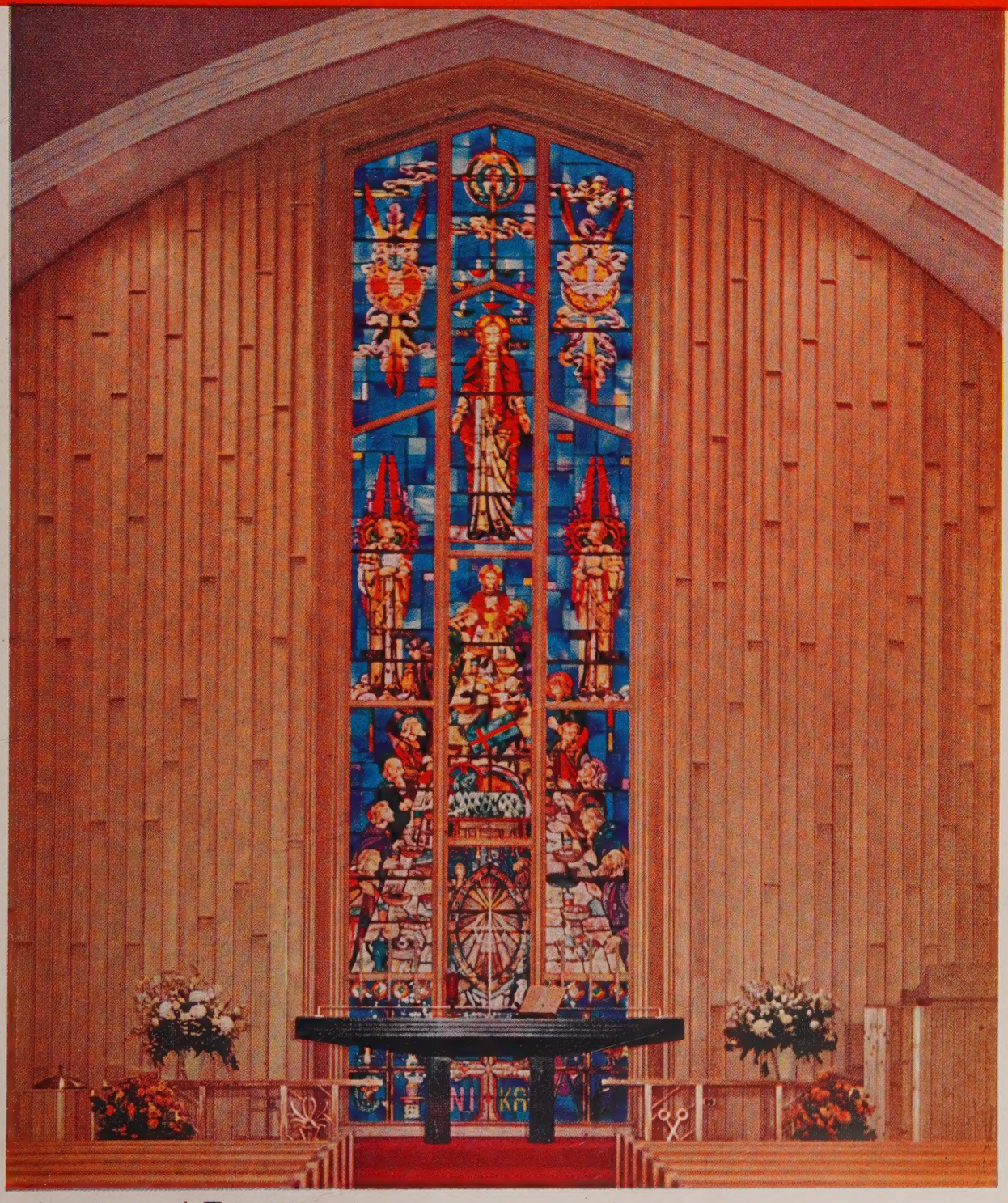
PACIFIC SCHOOL OF RELIGION

Church Management

Volume XXXIV Number 5

February 1958



Lent and Easter-

Services - Sermons - Narrative - Program

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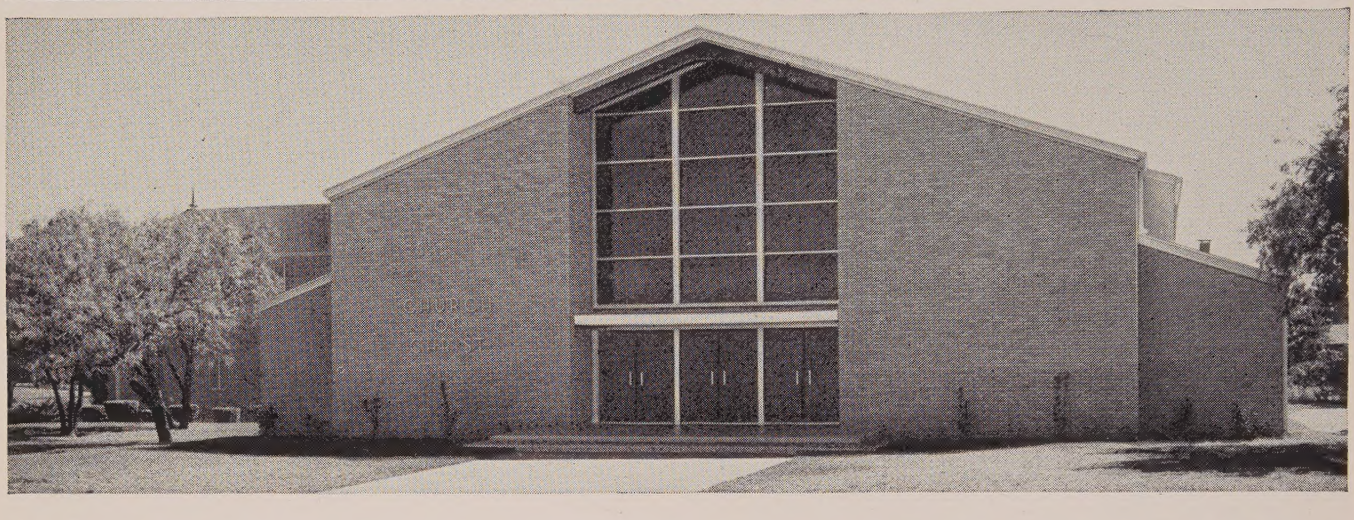

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CHURCH MANAGEMENT

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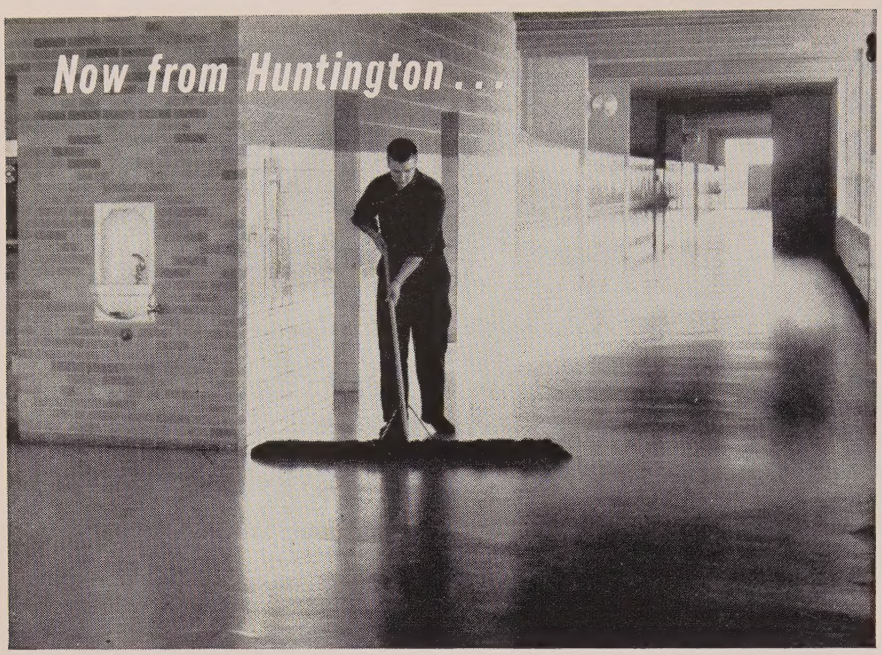

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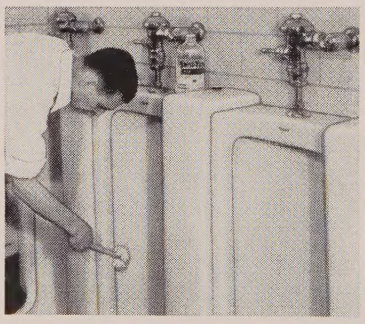

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They Say; What Say They? Let Them Say

King James and the R. S. V.

Dear Sir:

In *Church Management* for September 1952 there was an editorial captioned "We Won't Buy This." . . . . In the last paragraph you say, "Our own guess is that after . . . , the King James version will still be known, respected and read. There will be thousands of clergymen who will buy the new, scholarly revision who will still prefer the King James version, with its honored and resonant phrasing, for public reading in the house of God. Check it and write us in five years."

Here it is a bit over five years as I page through back numbers of *Church Management* that I find the editorial. I also have a statement in *The Sword of the Lord* (January 3, 1958, Wheaton, Illinois) which reads as follows: "King James outsells R. S. V. 8 to 1.—The United Press on October 26 had an interesting dispatch from Washington concerning the relative demand for the old KJV of the Bible as compared with the modern controversial NCC Bible, the RSV. The dispatch says 'When the Revised Standard version of the Bible was published five years ago many expected it to supplant the King James version as the basic Bible of American protestants. But it has not taken the place of the 346-year-old King James Bible. And it begins to seem doubtful that it will ever do so. The King James version still outsells the R.S.V. by 8 to 1. The National Council of Churches, sponsor of the R.S.V., assumed that the swing would begin with the clergymen and other Bible Scholars. But this assumption was jolted in a survey by the *Living Church,* weekly Protestant Episcopal magazine. A poll of more than 400 Episcopal clergymen showed that the R.S.V. was very highly regarded as a reference, but 262 clergymen said they always read the King James Version at public worship, compared to only 32 who regularly use the R.S.V. as a pulpit Bible.'"

. . . It would be interesting to know whether any other readers have made the check suggested in your editorial five years ago.

M. J. Remein
Shelby, Ohio

(We do not know whether the statistics quoted are representative; we are definitely conscious that the King James Version continues to be widely sold and read. *The Editors*)

Christmas Issue

Dear Sir:

The Christmas materials in the November issue are most appropriate. (In preparing to preach on) "The Wonder of

Christmas" . . . I read Mr. Shaw's meditation on that theme with great interest.

Stiles Lessly
De Kalb, Illinois

Beyond Words

Dear Sir:

The best seven dollars I ever spent is for *Church Management.* I enjoy your magazine beyond words of appreciation.

Raymond Hunter Brown
Takoma Park, Maryland

Prayers

(Prayers of the Moment) is I think rather an unusual collection of prayers. It is especially good to have the brief statement as to the circumstance of the prayer.

William L. Ludlow
Muskingum College
New Concord, Ohio

(The booklet *Prayers of the Moment* was published this fall by Church Management and contains prayers offered at times of special need, contributed by our readers. Copies are available at $1.25. *The Editors*)

All-Church Press

Dear Sir:

We were completely delighted by the masterful article you published in your December issue on the story of the All-Church Press. We wish to congratulate you on a good, objective job of reporting and upon an interesting presentation.

Our hope is that the article will interest many readers and that it will prove helpful to many of them in the development of their church publicity program. Our goal, like yours, is to help churches to grow. If that is not done we fail in our purpose.

Douglas Tomlinson
All-Church Press
Fort Worth, Texas

Wants Book

Dear Sir:

I wish to obtain a copy of the following book:

Treasured Moments by the
Rev. Eli M. Sawtell
(published circa 1860)

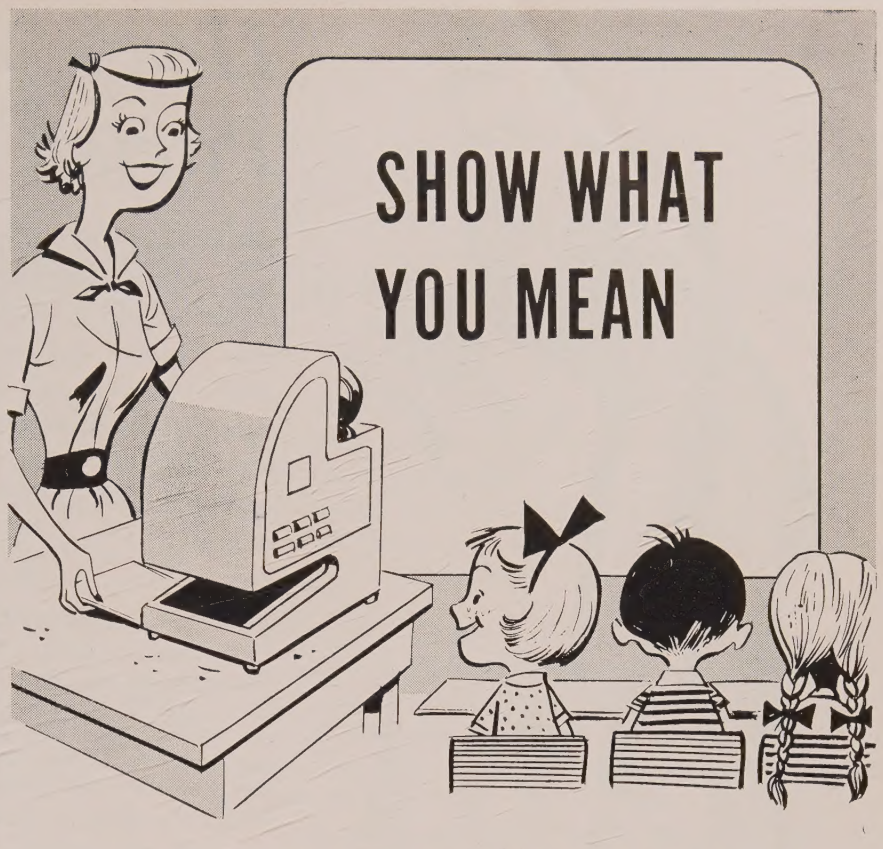
I would appreciate any help which your readers might offer in locating this book.

C. C. Sawtell
Copse Hill, Tower Road
Lincoln, Massachusetts

The Bowed Figure

He spread his arms upon the Cross
To offer his embrace;
He bowed his head in death to us,
That we might see his face.

—*Gerald Massey*



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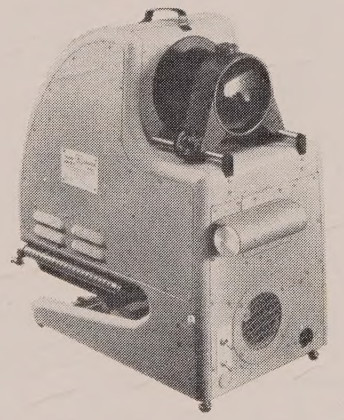

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

The Parable of the Grave Clothes

Hidden in the postscript of Frank Morison's *And Pilate Said* (Scribner's 1940) which is an important historical study, I found an item which is certainly interesting and perhaps significant. To get its full intent read John 20:1-9. Verse 7 is the key verse.

In 1902, a book was published entitled *The Risen Master* by Henry Latham, Master of Trinity Hall, Cambridge. In this he tells of a monograph, now very rare, written years before by Arthur Beard, a wrangler of St. John's College, Cambridge entitled *The Parable of the Grave Clothes.* Here he found an interpretation of the emergence of the body of Jesus which seemed to prophesy some of the conclusions of present day para-psychology. We will quote from Mr. Morison:

> **"It is quite impossible to do justice to Mr. Latham's brilliant textual analysis in a brief summary, and the interested reader is referred to the book itself. But the conclusion he reaches—expressed by him very logically and convincingly—is that the writer of St. John's Gospel was trying to convey to us something peculiar and unexpected in the disposition of the grave-clothes, something which gave him the impression, not that they had been hastily thrown aside, but that the body had, as it were, been *withdrawn* from them, as the Time-Traveller in Mr. H. G. Wells's brilliant romance "withdrew" from the sensory presence of his friends. The verisimilitude of Mr. Latham's analysis, stressing the peculiar meaning of the Greek words employed, is remarkable and owes nothing to any conscious desire to establish a particular theory. These are clearly speculations beyond our present competence even to discuss, but it seems to me an extraordinary, and perhaps a significant, thing that it should be possible to extract from the *Gospels themselves,* without force and with a meticulous regard for the original meaning of the Greek, an interpretation of the greatest of all mysteries, which shows so close an affinity to the more recent concepts of relativist physics."**

Operation IIFS

To some churches Easter is an emotional experience. It is something to look forward to and then, later, to view in retrospect. The highlight of the year in attendance, great music, great preaching and perhaps, wonderful weather.

To other and wiser churches it is a part of an operation designed to lead individuals into the Christian way of life. It is part of a program which we may call Operation *IIFS* (ingathering, integration, fellowship, service.) These four objectives pretty well set forth the character building program of the local church.

The Easter season is usually a period of ingathering. From the church school come children who have been prepared for church membership. At the same time there will come seeking church membership adults and whole families. The heart of the Christian thrills to see this ingathering. Some forget that membership is but the induction into the Christian church.

Integration comes next. This is the method by which the new members are woven into the warf of the church fabric.

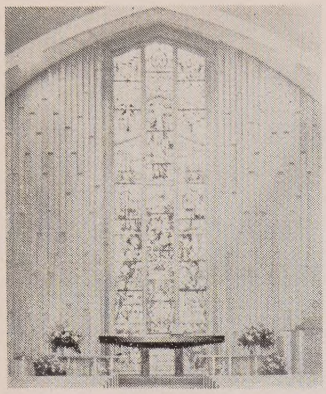
For the successful integration of new members the date of Easter has been unfortunate. For a program of integration, warm weather is at hand. The minister needs a spring vacation. Organizations wish to close their annual programs. Because of this, many times new members are left dangling until autumn. The church is tempted to follow the example of the foolish farmer who casts the seed upon the ground but forgets to water or cultivate the growing plant. It may have been for a church of this kind that the old hymn "Revive Us Again" was written. The church which integrates its new members does not require the perennial reviving process.

Next in the operation, fellowship—most important—the original Christian church was primarily a fellowship. The local church at its best has always been a fellowship. Unless the modern church adopts such methods and program to integrate new members happily into its program, we can question its right to a charter as a Christian church. We can call it instead an evangelistic center or a preaching station.

Then comes service. The Christian life is not complete unless it is dedicated to the service of God and fellow men. The individual member owes a lot to his local church but the obligation does not stop there. The arena of the Christian is much broader than the local church; it is broader than its denomination; it is broader than organized Christianity. The members of our Christian churches should be leaders in every movement for public good.

Easter has a place in this program. It has a spiritual lift. But to glory on Easter because of the resurrection and fail to integrate it into the larger program is near fatal.

The proper use of the weeks which follow Easter may prove most valuable to your church. With careful planning



Our Cover

The Chancel of the Edison Park Lutheran Church, Chicago, Illinois

Interior redesigning by Charles Edward Stade, A.I.A., Park Ridge, Illinois, in consultation with A. R. Kretzmann, liturgical consultant.

The chancel window is an ingenious blending of an original window installed as a memorial in 1945 with a new Lord's Supper scene.

The drawings which are used throughout this special Lenten-Easter number are the work of Miss Gedge Harmon of Butler, Kentucky.

April, May and June may offer the time to integrate new members and inplant in them, through their active participation, the ideals of Christian service.

Yep, Grandpa Might Be Right

A broken ankle gave the editor a grandstand seat beside a bed radio during the senate sub-committee hearing on our satellite and missile programs. As every reader knows our brightest men offered their conclusions on our lagging schedule. They were interested in war materials but most of them at one point or another got into the field of morals.

As they talked on the need of dedication, thorough education and severe living, I had a flashback to the days when, as a lad, I visited my paternal grandfather.

Grandpa was a severe old guy with very definite ideas as to what was wrong with the world. He was sure that there was a definite relationship between personal morality and national progress. He was a foe to easy living. He did not believe that a working man could live on pastry and do an honest job. He feared that his beloved America might get rich, thinking that an increase in wealth would mean a cheapening of national character. He believed that a contract for goods, services or marriage was a moral obligation.

He was sure that he could prove by history that great nations rose by hard work and struggle; when they had achieved wealth, they lost their moral keenness and began to decay. He so analysed ancient Egypt, Assyria and Rome. The pleasures of Paris assured him that France was on the way out.

These men appearing before the senate committee talked in a similar vein. They pointed out that we, as a nation, had grown soft. One spoke of our butter economy. One berated an educational system which placed so much emphasis on football, dances and recreation. The five day working week in a national crisis was condemned. (Grandpa would have liked this.)

As they talked, I saw the old gentleman lying under a coal oil lamp reading the *Tri Weekly New York World* and discussing national politics; he would have enjoyed these hearings. While I used to think of Grandpa as a has-been, I now begin to feel that he was very much in touch with human progress. He probably could not answer the $64,000 question but no one could ever accuse him of being flabby.

It will be interesting to see how much these pleadings for social responsibility in our golden age will influence society. Can we desert our love for pleasure, luxury, and butter economy in time to give America the intellectual and spiritual security necessary for its future? It may be later than we think.

Census Sound and Fury

Now we have the decision. No religious statistics will be gathered in the forthcoming Federal census. The Bureau of Census explains that it has had many protests on the ground that such acquisition would violate the historic principle of separation of church and state.

In our opinion the seeking of religious information in a federal census has about as much to do with church-state separation as has smoking a cigarette with the orthodoxy of a Christian.

Here in America we do respect a principle of separation of church and state. It is an evolutionary thing which developed as the new nation was being born. It was not brought in from foreign shores. The Spanish, the Pilgrims, the Puritans, the Anglicans, and the Dutch imported state religions. They brought their respective loyalties and set up state churches. But as the mixed population grew, wise leadership saw plenty of trouble ahead with a state-sponsored church. It did not take many years for intolerance, dishonesty and persecution to arise in the early ecclesiastical establishments. Leaders such as Thomas Jefferson and James Madison saw the dangers. First they secured legislation for religious freedom in Virginia; then they moved to the national scene.

The verbal expression of the American heritage is found in the first article of the Bill of Rights appended to the United States Constitution. This reads:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

(turn to bottom of page 35)

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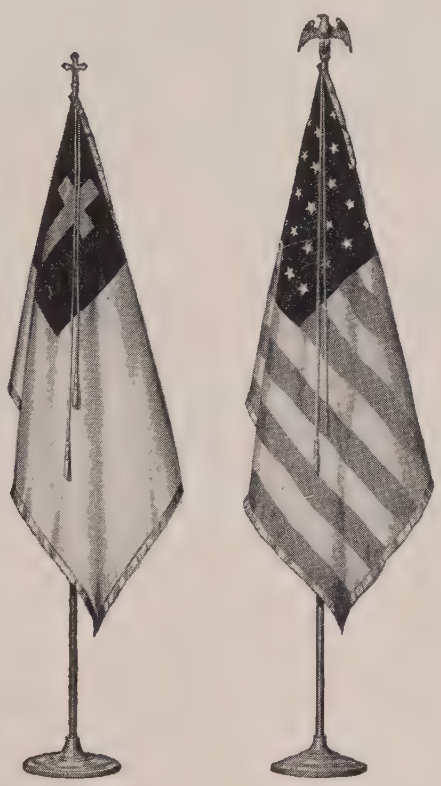

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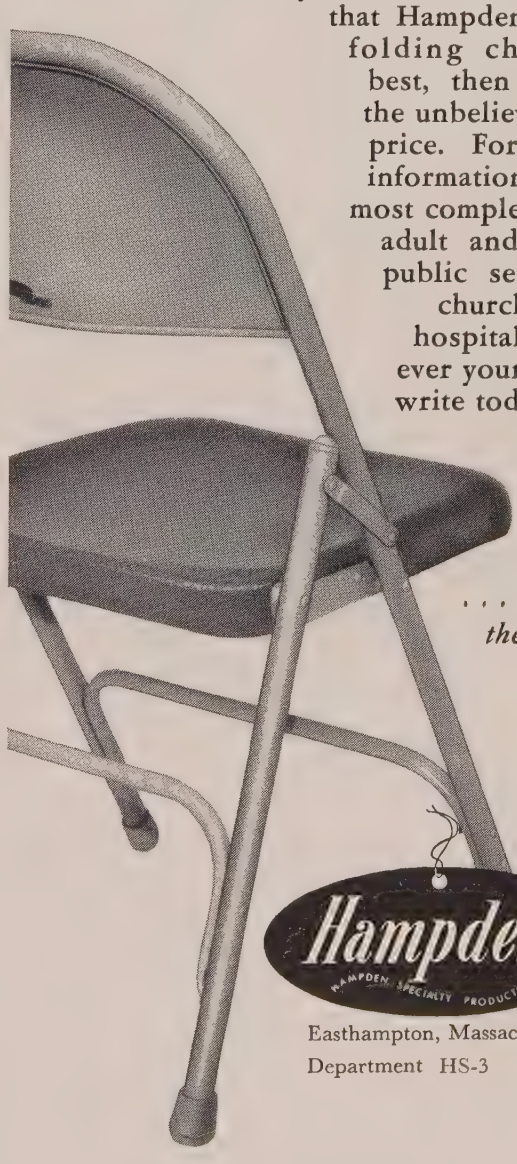

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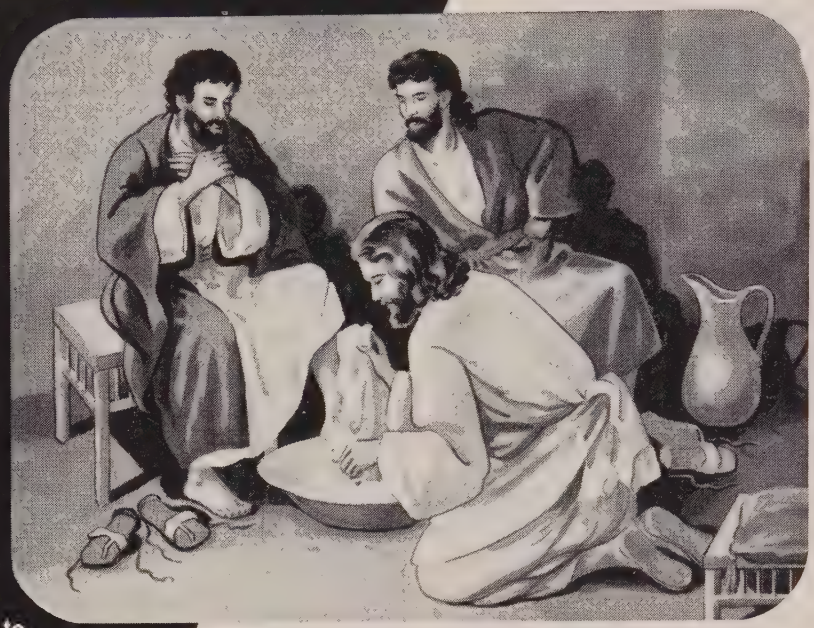

This is an actual picture from the filmstrip.

SEE AND HEAR THESE SIGNIFICANT TOPICS PORTRAYED:

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--Lent

Donald F. Shaw

Be Reconciled to God

—the Christian understands the prevailing climate of fear, not as something created from without, but as something arising from within—as failure to commune with God. . . . The insufficiency of man is made sufficient for all living by the all-sufficient love of God.

God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.

II Corinthians 5:19, 20. **(R.S.V.)**

Lent traditionally has been set aside as a time for introspection, as a time when Christians soberly evaluate themselves and their relationship to God. This passage from Paul's second letter to the church at Corinth states very clearly the kind of thinking every Christian should be doing. Man lives apart from and defies God. God loves the beings which he has created and wills that they be reconciled unto him. Through the life and teachings, the death and resurrection of Jesus the Christ, man is returned to allegience to God, and in turn becomes an ambassador, one sent on a mission, to continue the ministry of reconciliation.

This is a bald and blunt statement of the condition and the mission of the Christian and the church of which he is a member. If men had within themselves the resources to achieve perfection—if they could achieve goodness, or grasp significance in life apart from a belief in a supreme being, then talk of reconciliation would be foolishness. God would be irrelevant—and it would be better to have nothing of him, better to destroy the illusion and rid the world of religious impedimenta. Even those, on the other hand, who claim belief or faith in God, but who fail to distinguish themselves from God, being but a part of divinity, find reconciliation a useless idea, for they have never departed from God. Their purposes and God's purposes are identical.

To the extremists—those who say that God is irrelevant and that men can get along very well by themselves, or those who deny that the will of God is different from their own wills—and to all variations in between, the Christian reply is explicit. Christianity doesn't have to sit in judgment upon men and women. They sit in judgment on themselves; their failure is self-evident. There have been periods of optimism in world history, but

our age is not one of them. Men and women are continually reminded of their failure. Wars, depression, mental illness, crime waves, juvenile delinquency, atomic destruction, threats of missile warfare—these are indications that our civilization, glorious though it has been, beyond even the glories of Solomon, has, in itself, failed. The age of reason, or more recently, the age of technology, has not produced that Utopia which has beckoned to civilized man from the dawn of history. We all know this—we don't need to have the church remind us of it, though the church must remind us that we must face squarely what should already be apparent.

Self-delusion

Why is it, then, that large numbers of us still delude ourselves into thinking that we can extricate ourselves from the mess into which our greed, our self-interest, our hatred, our prejudice, our fears have cast us? It should be clear to all of us, though it is denied by most, that salvation cannot come through those agencies that have drawn us into tragedy. We know that our genius has produced atomic fission and fusion, yet we tend to rely upon the developments of science for our future salvation. We admit that man's limitations, even his avarice, have led him toward destruction, yet some among us hope to correct that avarice by self-indulgence, by the production of ever greater quantities of luxuries. We grant that the autocratic sovereignty of nations has led us toward war, yet we hope to reduce the threat of war by refusing to give up national self-interest, and sovereignty.

Who are we fooling? Man wilfully blinds himself to the facts of his existence, chief of which is this fact—that when man comes to trust in his own wisdom, his own technological knowhow, his own strength, he sows the seeds of his own destruction. This is true on the international and national level; it is true on these levels because it is true on the personal level. Man as a social group, as a nation or community of nations, can be no better than man as an individual. The sum is not greater than the parts. Who among us can say that our selfish interest or desire or passion has not destroyed our peace of mind at some time or another? Who, save the most blatant egocentric fool, has not recognized at some moment of extreme clarity that duty and desire have gotten in each other's way, or that love and prejudice have run headlong into each other? Many refuse to look within themselves because these are the things that they are afraid they might find. They erect defenses against the truth of their existence. Fear of what they may find is transferred into pride in their meager accomplishments, a pride which has its origin not so much in achievement as in personal failure.

That is a bleak picture. It is the picture of the man who trusts in man for salvation, the picture of a man who refuses to

bow humbly before his creator, a picture of the man who has denied God, either openly or through making him irrelevant in practice at his deepest level of being. He is alienated from God, a stranger to the divine will. The man who trusts in himself must contend with those raw drives and passions which are animal in nature. He either goes down in defeat before them, not, of himself, being able to overcome them, or, having contained them finding that life has no beauty or meaning. There is nothing left over after contention with his own base purposes.

The Glory of Man

What, then, is his purpose, his reason for being. Listen to the psalmist:

> **What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor.**

Man is no grovelling idiot, incapable of beauty or glory. He has a higher destiny, a destiny which another translation of the incomparable eighth psalm calls a little less than God. God loves man; he creates him for enjoyment, for fellowship—to give and to receive love. This is his reason for existence, not that man should love himself, but that he should love both God *and* himself. When he follows his own whims, he paves the way to his destruction, but when he lives up to his destiny, he denies himself in seeking to please his creator. Man alienated from the God of love is man going down the broad highway of self-interest which leads to destruction; man reconciled to the God of love ascends the steep and often rugged path to the peak of fulfillment in love.

Fear

The Christian is not startled as he looks out upon the present world. He may have uneasy feelings about sputnik, but it is not with a cry of rage and blasted pride that he reacts, for he knows that the real danger lies in man's lack of humility before God, and that a lack of humility can be equally well defined in American and Russian terms. The fear which is so prevalent is but a logical outcome of a world which lives and acts as though God did not exist. The basic problem is not one of national survival, or even the survival of a particular civilization. It is rather alienation from God. Rather than every scientific accomplishment being accompanied with fear for survival, logical in a Godless world, it should be received with thanksgiving. Why has it not?

Has it ever occurred to you that some of our fear and lack of trust arises not alone from what Russia has done, but also from what we, who call ourselves Christian, have done? The nation that dropped atomic bombs on Hiroshima and Nagasaki cannot rest easy when one less principled only in degree gains the secret of this vast destructive power. Our fear of Russia is heightened by a consciousness, perhaps surpressed, of our own guilt, the times when we acted as a nation as though God did not exist. "There is no honor among thieves." I am not implying that Russia and America are in the same category. What we all should recognize is that whenever we as a nation act purely on the basis of self-interest, we place ourselves in the same category, and we must suffer the same suspicion and the same guilt—in effect, the same alienation from God. For God made us to love rather than hate, to create rather than destroy, to live together rather than to erect barriers between groups and races.

Pride

So, the Christian understands the prevailing climate of fear, not as something created from without, but as something arising from within, as failure to commune with God, as the pride in self-accomplishment which is so petty as to howl in rage when someone else gets the jump on us—as guilt.

Man must destroy that pride, that willingness to go it alone which breeds his own destruction. He must repent, admit his guilt, kneel before his creator, cry out "Lord, be merciful unto me, a sinner." He must come to recognize his need of a power, and a love, beyond his own power and his own love. He must accept the fact of his own insufficiency.

It is not easy, for it means that his house of cards may come tumbling down about him, that false props to his existence, that distorted images of himself must be almost cruelly removed.

Viewing the Cross

Something like that happens when we view the cross. Jesus had gathered a large following during his ministry. His personality was extraordinary; his teachings held hope for a far better way of life. Goodness and beauty and truth were triumphant. There was reason for great optimism, reason for thinking that a new society was in the making. Yet his followers scattered and many turned upon him when he was brought to trial and crucified. Mankind itself was condemned because it did not support him; each one of us must ask ourselves whether we would have risked our lives and fortune to defend his innocence had we been there. Most of us honestly must admit that we would not have been any better than Peter in the courtyard thrice denying his Lord.

The story of the trial and crucifixion of Jesus may now provoke us to rage, but we must nevertheless join in the common guilt of humanity, that guilt which is so dramatically revealed in the activity before the cross when God was mocked and denied in favor of man's false image of himself.

Forgiveness

We join in accepting our share of humanity's guilt; we repent—and then the miraculous occurs. God forgives, and in so doing draws all men unto himself. Miracle of miracles, the God who has been rejected still loves, still wishes that the very men who reject him sit down in fellowship with him. In the drama of the cross and the resurrection, God reaches across the manmade chasm which separates man and God to those who would destroy him, who would keep him out of their affairs, and he forgives them because, above all things, he loves them.

Love rises above justice, above even the instinct for survival—as it rises above and destroys injustice and selfishness. It is by love that the world is saved, and must be measured, and not by lesser concerns. The insufficiency of man is made sufficient for all living by the all sufficient love of God. A new principle is made to underlie the way of life toward which all men strive. Man is reconciled to God, not because he is wise, because he has discovered God as a scientist discovers a new law, but because God has forgiven him for his desertion of him.

And man is elevated into a new plane. He is made a new creature, a creature whose guilt is erased by forgiveness, whose love is made perfect in service and sacrifice, whose pride in himself is turned to devotion and to love of truth.

What Must the Church Do?

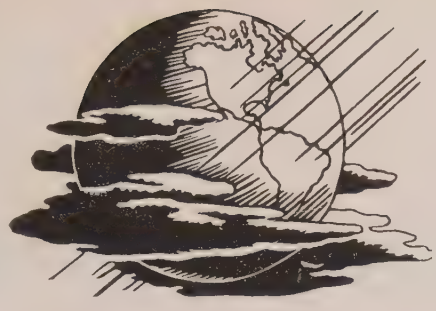
Thus, "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

That phrase "entrusting to use the message of reconciliation" provides the answer to the question "What must the church do?" Paul goes on to say in the following verse, "So we are ambassadors for Christ, God making his appeal through us." So far we have dealt with the content of the message, which is love. Love also provides the motive force in spreading the message of reconciliation, the prime reason for being of the church of Christ. Because we have been reconciled to God through his love "we love because he first loved us." This means that we must teach others to love, that we must proclaim the good news of God's love.

Very briefly I should like to suggest what this means in the practical life of the church.

Done With Lesser Things

In the first place it means that we



should have done with lesser things. The energy of the church of Christ is sadly dissipated because many of its members do not understand or accept its mission. Some of them look upon it as a place for self-indulgence, as a place where power may be wielded. Others look upon it as a social club, a place for having a good time. Still others think of it primarily as a mental comfort station where the cares of the world may be deposited. There is a higher plane. Service rises above self-indulgence; fellowship with Christians united in a magnificent crusade rises above merely gathering together as at an afternoon bridge club; and the assurance and comfort of the soul rises above escape from responsibility. Every activity of the church must be measured against these divine standards, or the church will waste its time and detract from its mission.

Oh, how the church of Christ wastes time! Hundreds of hours are spent to raise tens of dollars! These tens of dollars are spent, not to convert the world, but for self-indulgence. Days are spent in controversy that would better be spent in visitation. Members will willingly spend an afternoon at a party, and never read the Bible or attend a study class that would enrich their souls, making possible the enrichment of other souls.

Rise up, O men of God,
Have done with lesser things;
Give heart and soul and mind and strength
To serve the king of kings.

An Example of Reconciled Humanity

In the second place, the church, as an agency of reconciliation, must prove itself to be an example of that reconciliation. You and I have all heard the criticism that divisions within the church, squabbling, nasty infighting, have undercut its witness, and made people skeptical of its message. Aside from taking time and energy, these unholy actions give an apparent lie to its message. If Christians, who claim that love is the way of life, cannot love each other, what hypocrites they are if they try to sell their way of life to others. We need say no more—but we get somewhat tired of the excuses people make, or feel that they should make, for their lack of loving concern for their brothers in Christ. It would be well if they gave some time to study the peace and unity of the church.

What a marvelous opportunity, on the other hand, the church does have to demonstrate and witness for its Lord within its walls. Most assuredly the ambassador with power is the ambassador which represents a united country which has a sense of its mission and has neither wasted its energy in conflict, nor belied its convictions with duplicity.

Superb Techniques

In the third place, the message of reconciliation requires that we develop the best techniques which we can to spread the gospel. God's love demands the best that is in us, and this means our intelligence as well as our emotions. No simple reliance on past techniques, no contentment with present patterns, no unevaluated repetition in future program is enough to live up to the demands of the gospel. For the home church is the home base for the witness of the church, in the local as well as the world community, and in a rapidly changing world, the genius of one age may be the millstone about the neck of the next. We owe it to our Lord carefully to think through and evaluate our witness to ourselves, to the community and to the world.

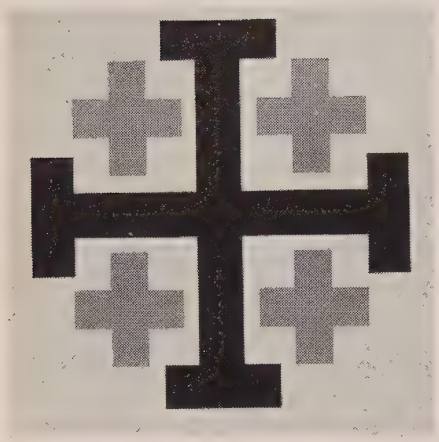
Relevancy

Having been entrusted with the message of reconciliation, that God loved us and desires us to have communion with him, the church must make the message relevant to the hour. The church has a timeless message, but it is not always understood, not alone because some do not want to understand it, but also because some cannot. Its thought patterns may be those of a day gone by. It may address itself to the solution of problems that have already been solved, or create straw men to attack, when the world cries out for help. Christianity is always learned and practiced in the context of the age and situation. It is very much in the world, though it must not be of the world or it ceases to be Christian. It is well that love be learned as an eternal principle; it must also be practiced upon those at hand, and is best learned when it is used. That is why the Christian must not be content with his own salvation, but must apply his insight to contemporary situations, be they social, political, or personal.

As the church addresses itself to the modern world, it must talk in language the world can understand, and it goes where there is need. God is no respecter of persons, nor should the church be. Nothing should be beyond its piercing eye, nor beyond its helping hand. It is an agent of none other than God himself. It pleads with the world and its institutions, its people and its civilizations—"We beseech you on behalf of Christ, be reconciled to God."

Friedrich Rest

The Symbolism



Of all Christian symbols, the cross is the most widely used. There are hundreds of forms of the cross and hundreds of combinations of the cross with other Christian symbols. No other basic design has been the object of so much artistic attention, probably because no other religious symbol is so significant in meaning throughout the world.

The more we meditate on the cross, the better we understand all that John Bowring implied when he wrote:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime.

The cross may be said to be a symbol of God's attractiveness to man. Jesus stated it beautifully, "And I, when I am lifted up from the earth, will draw all men to myself." Each spring many of us find a magnetic pull in the cross of Christ. We think of the power and attractiveness of the cross, because on the one hand, the world is full of crosses, and on the other hand, there is a cross in the heart of God.

Sacrifice

The cross is a symbol of sacrifice, sacrifice on the part of Jesus and a call to sacrifice on the part of his followers. The old Negro spiritual puts it in a way that lingers long, "You can't get to hebbin in a rockin' chair."

Obedience

The cross is equally symbolic of obedience, for our Lord was obedient "unto death, even death on a cross." If the question arises, "What is a Christian?" we can answer that a Christian is one who tries to obey the Father's will, the obedience springing from the mind of the Master. In a real sense the mind and spirit of Christ should be within a Christian, just as the word Christ is a vital part of the word "Christian."

Judgment

The cross is, further, a symbol of judgment. Nowhere else on the face of the earth can we see the sins of mankind quite so clearly as on Calvary. The scribes and Pharisees were guilty of hypocrisy; the priests, of envy; Judas, of an inordinate love of money; Peter, of cowardice; Pilate —of all people—was guilty of injustice; the mob of possessing low and false ideals. The cross reveals the enormity of man's sins as strikingly as it reveals the magnitude of God's mercy.

Glory

The cross is a symbol of glory. With St. Paul we may learn to glory, not in our background of experience, but in the cross of Christ, because the cross of Christ gives us an inspiring conception of God and a sobering estimate of self.

of the Cross

A New Kingdom

The cross is a symbol of a new kingdom. Other kingdoms rise and wane, but the kingdom of God grows longer than any other kingdom because it rises above nationality and race. It is a heavenly kingdom, whose king is Jesus Christ. It is a kingdom of truth as well as a kingdom of love, potentially as universal as the heart of man.

The Divine Drama

Events converging on the cross constitute a Divine drama. Essentially, there are five acts, and each act consists of several scenes. The first act takes place in the Upper Room, in which the scenes depict Jesus washing the disciples' feet, the last Passover meal, and the institution of the Lord's Supper. The second act takes us to the garden of Gethsemane where Jesus prays and where the soldiers come to arrest him. The third act takes place in court with scenes of Jesus before Caiaphas, Pilate, Herod, and again before Pilate. The fourth act takes place on the way to the cross and on the hill of Calvary itself. The fifth act in the Divine drama has to do with the sealing of the tomb and the finding of the empty tomb on Easter morning.

Each of the acts in the Divine drama brings out an ideal which was perfectly realized on earth. In the Upper Room Jesus expressed ideal fellowship and love; in the garden, the wholehearted consecration and unswerving devotion; in the court proceedings, ideal personal poise in the midst of confusion; on Calvary, ideal reconciliation; on the Mount of Olives, the realization of everlasting life in terms of resurrection of the body.

Victory

The final meaning of the cross is victory. It may be easier to see that the cross is a symbol of love, sacrifice, obedience, and judgment; but the difficulty of seeing the cross as a symbol of victory is overcome the moment we believe that Jesus was more than an outstanding human being, or an illuminating teacher. He bore our griefs; he carried our sorrows; he was wounded and bruised for our transgressions and iniquities. He accomplished something in an unusual method, by the way of the cross. Therefore the cross is not a symbol of defeat, but a symbol of victory and great triumph.

In short, the cross is a symbol of Christianity, of God's love for sinful man, and of triumphant hope.

Dr. Rest is pastor of St. Paul's United Church of Christ (Evangelical and Reformed) Evansville, Indiana. Author of **Worship Aids for 52 Services** and **Our Christian Symbols**, he is a member of the committee on Liturgics of his denomination and the Department of Worship and the Arts of the National Council of the Churches of Christ.

The Coming Moral Victory in the South

Graham R. Hodges

Just as hate and love are so closely akin, so defeat and victory are often interchangeable and hard to separate. In losing to the glacial force of integration the South may achieve a moral victory unparalleled in this century except for the Gandhian victory over violence.

Nobody but a Southerner or an ex-Southerner, as this writer is, can possibly imagine the inner, emotional cost of integration to the South. To most Northerners the race problem is truly far removed. Even if he lives next to, or even attends school with, Negroes the fact of this proximity or association was decided by somebody else years ago. True, the Negro in the North is segregated residentially. This battle is yet to be fought. But it will be more a battle of the pocketbook than of the heart.

Few great issues are decided on a moral basis: that is, whole groups doing what they do not want to do. Even the liberal church groups in the South, who support integration because they believe in its justice or because they feel that law must prevail over mob rule, are, for the most part, supporting a cause distasteful to them. This fact cannot be denied. A Southerner's whole childhood matrix of emotions, the totality of his experience, the most deeply ingrained feelings—are all against a cause now being forced on him by conscience and outside pressure.

To support integration he must go against all family training and tradition, and in the South family still means much. To support integration he must buck the organized and much worse, the unorganized, expressions of church, politics, Masons, farm organizations, labor unions, press, personal friendships—in short, his whole environment.

During the thirties a favorite theme of playwrights was the rich son or daughter joining the labor union on strike against papa's plant. Multiply the tension by millions and you have the moral strain attached to integration south of the Mason-Dixon line.

Negroes, in justice to themselves and their children, should push for their rights if conscience dictates pushing. They have their future before them.

On the other hand the white southerner must *give up* or *have taken* from him a whole set of values, however false or true, handed down in a thousand ways of speech, attitude, living patterns, direct teaching, civil code, and even religion. To Southerners values are still more important than prices.

Recently a *Christian Century* article mentioned the scarcity of leadership toward integration in the South. Small wonder. In India the people of India *wanted* freedom from England. The whole nation yearned for separation. Independence was in line with religion, national feelings, pride, and all the rest. Gandhi's problem was not to create these feelings but to direct them in non-violent channels. To achieve this he had the centuries old reservoir of Hinduism, so easily directed toward non-violence.

Had Gandhi been born a Southerner could he have led a mass integration movement? Could even his devotion and great character prevail single handedly against the invisible but fortress-like background which is the Southerner's? I doubt it.

Southern ministers today display a courage few Northerners can conceive. Some want them to cry out Jeremiah-like against segregation. And some do. But to cry out may mean a sudden transfer or loss of position. Losing one's pulpit can mean heroism. It can also mean loss of a badly needed leader in a critical situation.

Northern critics may discount this reasoning. But they live in glass houses. Why do not *The New York Times* and *The Herald Tribune,* both firm supporters of President Eisenhower in the Little Rock crisis, and rightfully so—open their society pages to pictures of Negro brides? Their Sunday bride-fiancee sections are the most segregated pieces of printed matter one could imagine. Are there no brides with colored skin good enough to appear in their columns? These two great newspapers are only two in the north but if they should change policy on just this point others would quickly follow.

To do something which costs only money is easy. Every pastor is familiar with the churchman who gladly pays two dollars a week on his pledge but can't be bothered by church attendance. Integration in the North is far more an economic than emotional matter. And the supposed mass of public opinion here in the North is for integration. Nobody will be crucified for leading the van.

Faced with declining population in many areas, the possible loss of industry if enough trouble comes, with all the Northern-created and controlled means of mass media against him, the Southerner today is involved in a normal dilemma not seen before in this country.

How many of us really do things contrary to our emotional selves? Not many. But that is what we expect the South to do today.

That is why we must pray for *all* those involved in this Gordian knot, and not just for our side, whichever that is. Out of the present tragedy may come a moral victory not seen before by the eyes of men.

—a narrative of the passion, entry and crucifixion

--Lent

Jesus and the Revolutionists

William H. Leach

After overcoming Jewish resistance in Galilee, General Titus Flavius Vespasian in the year 70 A.D. led his Roman army into Judea. That conquest was accomplished and the temple in Jerusalem destroyed. Josephus, who commanded the Jewish army, found it convenient to yield submission and henceforth was a Roman subject. Other prominent Jews had seen the coming defeat and had surrendered themselves early enough to save their lives and their fortunes. Vespasian was chosen as the Roman emperor and liberally rewarded those who had aided him. This was a hard blow for loyal Jewish patriots, thousands of whom were liquidated by the invading army.

Some of the men had inherited the dreams of the Maccabee family, historic Jewish revolutionists. In 72 A.D., when I was visiting the scene of destruction, there was much wailing by visitors who mourned the fading glory of Israel. There were not many who were able to appraise the historic significance of the defeat. The veteran Levi Ben Moses was one who had an angle of vision extending over many years. He had also seen, at close hand, Jesus of Nazareth. His recollection of Jesus included the prophecy of the destruction of the temple of which we read in our New Testament.

"Seest thou these great buildings? There shall not be left one stone upon another which shall not be thrown down."

I thought that Ben Moses might be a follower of Jesus, so I asked him directly.

"No," he said, "I could have been. I admired him very much, yet could never understand him. I thought that he was wrong—dead wrong—when he declined to join our forces to fight Rome. He had so much that we could use."

"This definitely interests me," I said. "I know very little of the philosophy or purposes of the so-called revolutionists. Did this Jesus actually have a contact with your group?"

"Twice definitely when I was present. In addition, when Jesus was arrested by the high priest one hundred of our men with weapons hidden in their clothes stood by to rush to his defense if he but gave us the nod. That nod, or sign, never came. When we expected him to cry for help he yielded without a struggle."

It was evident that my newly found friend could offer a lot of information. some of which would be history making. To get him away from other crying eyes around the ruins, I suggested that he go to the inn with me, have a meal and continue the discussion. He agreed. After the physical man had been satisfied and he appeared to be relaxed, I started the conversation.

"Now tell about the revolutionist movement and any connection it may have had with Jesus." Levi Ben Moses was agreeable.

"First of all you should know," he said, "that I have a heritage of revolution. The spirit of the Maccabees came to me from my fathers. Some Jews have forgotten the struggles of past years, but no one with my blood could do so."

"I understand," I said. "The desire for political freedom is eternal."

He smiled and went on.

"Galilee for ages has been a hotbed of revolution. My grandfather followed Judas the Gaulonite. My father fought with the sons of Judas. Very early I associated myself with this group of dreaming fighters.

"When time drew near for the Passover in which Jesus appeared, a call went out for volunteers to move to Jerusalem. We had no plan of attack. There was an atmosphere of resistance in Judea. Outrages by Pilate had increased the ever-present bitterness. We felt that we should move to Jerusalem in case an opportunity came for an attack on the Roman tyrant."

"Had you, at this time, heard anything about Jesus?"

"Yes. Not much. But one of our men had heard that a new Galilean prophet had recently directed bitter words toward Herod, practically challenging the ruler to place him under arrest. He was reported to have said, 'Go and tell that fox Herod that I am going about my own business whether he likes it or not.' From that report we began to think that Jesus might be a compatriot we should know."

"Did you have any information that he would be in Jerusalem for the Passover?"

"Yes. Some of our boys had heard that Jesus, with a group of followers, was headed our way. The men about him were mostly Galileans. They were from the

unprivileged classes. This fitted in well with our background. Revolutionists, you know, never come from the haves, but from the have-nots. Jesus and his men traveled unarmed, just as we had done. We assumed that they, like we, had plenty of arms under cover. This deceit was the common technique among us. We watched the highways carefully for the first sign of his approach."

"When did you first see him?"

"It was on the first day of the week. With two friends I had stationed myself on the road to the Mount of Olives. There looking toward the mountain I saw Jesus and fifty to seventy-five followers. Two men going up the hill led an ass. When they reached Jesus they stopped. From the crowd came those who placed their garments upon the beast. Then Jesus sat upon it and the procession continued. The crowd became jubilant. They sang, 'Hosanna to the son of David. Blessed is he that cometh in the name of the Lord.' Some excitedly threw palm branches and clothing before him. I recalled that one of our prophets had said,

Rejoice greatly O daughter of Zion.
Shout, O daughter of Jerusalem;
Behold thy king cometh unto thee;
He is just and having salvation;
Lowly and riding upon an ass;
Upon a colt, the foal of an ass.

" 'Surely,' I said to my friends, 'this is the one who will redeem Israel.' Not everyone agreed with me here, but all felt that one who could so arouse the populace was worth having on our side. We decided that we must have a conference with him.

"Then something happened which made us doubtful. My group is made of loyal Jews. We pay our temple taxes. Jesus went to the temple. He saw the tax collectors at work and grew very angry. He set hold of a whip, overturned the tables of the money changers, and cried that those collecting the temple tax were making the house of prayer a den of thieves.

"We just couldn't understand that anti-Jewish action. We would defend Jewish institutions. Roman tax collectors are of the devil. But despite this we did want to talk to him. Just how could that be arranged?"

"I would be interested to know that," I said. "Please tell me."

"There is always a way. Through contacts we learned that one of the disciples of Jesus was definitely a revolutionist. His name was Judas Iscariot. So, first of all, we got in touch with Judas. The story he gave us was amazing. Jesus, he said, kept talking about the kingdom he was going to establish, but at the same time insisted that it was not of this world. Judas said that he thought that he meant it was not of Rome. But Jesus had failed to make any preparations to fight.

"Judas did tell us that an important announcement would be made at the Passover supper. The statement would be of such importance that the place of the supper was being kept secret. Neither the Jewish nor Roman authorities were to know. Judas gave us the information, and agreed to let us know immediately when any important decision was reached.

"We continued to watch Jesus carefully. He became a person of much interest in the city. Pharisees, lawyers, and others—even some of our own revolutionists—entered into the controversies. Stories of his teachings began to filtrate into the picture. Many of these related experiences showed him to be a man of intense love for his fellowmen. Where it was necessary for him to take sides he was with the poor, the sick, and the underdog. I was reminded of a song my mother used to sing of the coming Savior.

He hath put down the mighty from their seats
He hath exalted them of low degree
He hath filled the hungry with good things,
The rich he hath sent empty away.

"This man had evidently been fed the same lion's food as I.

"Some of us asked questions of him—not merely to trap him but to help us to determine if he was one of us.

"Once we sought to get him to denounce Rome. The question was this. 'What think you? Is it lawful to give tribute to Caesar or not?'

"We got little satisfaction. He fingered a coin and said, 'Render unto Caesar the things that are Caesar's and to God the things that are God's.'

"We injected time and time again questions about the kingdom he sought to establish. In reply he told many parables describing the kingdom. He made it seem logical and just. It would be wonderful to live in a kingdom such as he pictured. But he offered no positive suggestions for overthrowing Rome to secure it.

"I asked him direct, 'What are the signs of its coming?'

"He looked at me with kindly sad eyes and said, 'Yet, you do not understand. My kingdom cometh not with observation. You see, my kingdom is not of this world. Long after Rome is destroyed my kingdom shall stand; long after this temple has fallen God's reign will continue.' "

"This temple to be destroyed? God forbid."

"Jesus replied, 'Seest thou these great buildings? There shall not be one stone left upon another.'

"I remember those words well."

He paused and I interjected a question. "Did not Jesus encourage you in your effort to drive out Rome?"

"No. He pictured, rather, our efforts as bringing an abomination of desolation which would include destruction of the temple.

"Judas admitted that he was losing faith in Jesus. He thought that he should be put to the test in some way and that test must be soon. Judas had a plan to accomplish this. It was a devilishly conceived idea. He suggested that if Jesus were put directly in physical danger he would then see how necessary force really was. He would probably react with force, then the war would be on, then we could rush to his aid. The night of the Passover would be the hour of trial. If his message to his disciples did not call for an armed uprising, Judas would walk out, give us a sign, and tell either Pilate or the high priest where this betrayer of the faith could be found. That would force the decision."

"Would that not mean death for Jesus?" I asked.

"We did not think so," he said. "We would have a hundred armed men close by. Our action would come fast. However, we did play safe by deciding that the message should go to the high priest rather than to Pilate. The armed guard was small; there would be no question of our ability to rescue him.

"Jesus kept the Passover with his disciples in the home of one of his disciples. We stationed five men about the house. Before much time had elapsed Judas came hurriedly from the house. I approached him.

" 'Go tell the priests,' he said. 'His kingdom certainly is not of the world. They go to the Mount of Olives.'

"We moved our force to the mount. Jesus and his disciples came. Soon, under a flare of light, came the temple guard. Judas pointed out Jesus and they seized him. He made no cry, no protest. One of the disciples did grab a sword and did attack, but Jesus stopped him, saying, 'All they that take the sword shall perish with the sword.' Then the guards led him away, his disciples following at a distance.

"Our group came together. We had lost. If this was what Jesus wanted, so let it be. A dreamer was he—but a dreamer without physical courage.

"We followed the events of the next few days—the trials, the crucifixion, and the consternation of the empty tomb. Personally I was fascinated by the man. But any sense of loyalty to him passed when I heard his dying words, 'For this purpose came I into the world.' So left the world, or so I thought, God's divine fool.

"But now I wonder. We fought the Roman army. My comrades are dead. Our cities have been destroyed. Here lie the ruins of the temple building. The kingdom we proposed to him has gone. We took the sword and our cause perished by the sword.

"But what of his kingdom? I wish I knew."

A Lenten Program Approach

James C. Crosson

The author advocates singleness of purpose and plan rather than multiplicity and dissipation of effort in the development of a Lenten program.

The busy pastor faces the Lenten season as a challenge or a chore. The difference is whether he enters it with a well planned program or without anything definite planned, hoping the spiritual emphasis of the season will take care of it for him. I know, for I have been one of those ministers in a large, busy parish at the heart of a big city. I planned the usual program of Lenten study groups, prayer circles and other meetings but I learned by trial and error, by expending much nervous energy and having little to show for it, that it proved wiser to have one or two important programs running through Lent which I featured during the entire period.

There were two groups I found it most difficult to provide for during the Lenten season—the young people, and what I called the "fringe group", the latter being those you find in every church, those who come to be "entertained" and when you get down to serious business they suddenly remember they should be getting home to relieve the baby-sitter, or some other such excuse. These need the serious part of every program perhaps more than the others. You'll find them in every church. I have learned to divide a church into three groups of people: the loyal leaven, the easy-sitters, the cantankerous few. The loyal leaven you can count on at all times to support your program; the easy-sitters support it when it interests them or some of their friends are doing it; the cantankerous few are those you can never suit with anything. This "fringe group" to which we have referred are, of course, part of the easy-sitter crowd. Yet, as we have noted, these need the church fellowship and program more than the loyal leaveners do, especially the programs of a Lenten season. Although you know any Lenten program will be considered helpful and beneficial to the loyal leaveners, the easy-sitters present a challenge. You remember the challenge with which Ezekiel was faced in the valley of dry bones. "Son of man, can these bones live?" Ezekiel 37:3. You face Lent with a determination to accept that challenge, for among this group of easy-sitters there are many splendid people who would become a real asset to your church and its work if you could get them really interested.

The Young People and Vocations

But, we will leave adult groups for a moment and get back to them later. Suppose we take up the problem of the young people's group first. Like many other ministers I found the young people needed the stimulus of a new interest to keep their organization hitting on all cylinders during the Lenten season. This was a period when we cut down a little on social activities in our young people's program and concentrated upon doing something for some one else or—began to look at the claims of the church a little more seriously in the hope that the impetus gained during Lent would add up to something in our people's program the rest of the year. We tried to show the young people we were interested in them personally, in their problems, especially. One of these interests in the personal problem area we found to be vocational outlook and planning. True, we discovered the high school took a sort of hit-and-miss interest in this but it was too impersonal and academic a program to answer a lot of the young people's questions. And so, one year we planned a Lenten program for young people dealing with the social, spiritual and vocational interests of the group. The featured part of the program was the vocational.

Each Sunday afternoon during Lent the program began with a vesper service in the church which the young people themselves conducted. They chose the hymns, conducted the service and took full charge of the entire evening. A service committee was appointed for each Sunday and it was this committee which carried out the program for the evening—one person being sort of chairman who acted as "master of ceremonies" and assigned parts and duties to the others on his committee for that evening. These duties started with the service and carried on through the rest of the evening.

The featured attraction of the evening was, of course, the speaker. This was a man or woman who was a recognized leader in his or her vocation. The young people's executive committee chose the subjects they believed would have the largest appeal and interest to the group. Here are the vocations they chose in one church where I conducted such a young people's Lenten program:

The Church and Religious Vocations

This part of the program, I am happy to say, came from the young people themselves, without the slightest prompting from me as their minister. They were interested not only in the ministry but the girls were more especially interested in vocations of being a religious education director, a parish secretary, a missionary and other fields of church work. The problem was to get a speaker qualified to cover all these field expertly. I did not feel qualified and told the planning committee so but it was put to me to secure such a speaker. We succeeded, but the minister we got admitted to me privately that he had to study up on a few things himself in order to cover the vocations now open

Mr. Crosson is an Episcopal clergyman living in Amherst, Massachusetts.

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to young people in the work of the church. And he did a superb job, for growing out of his talk and the discussion following later that evening two young men decided for the ministry, one girl for the vocation of a director of religious education and one for the mission field. Needless to say, we put these young people to work in important jobs in our over-all church program. (One of the girls later married a minister.)

Nursing

The committee, in their planning, tried programs that would appeal to girls as well as boys. The boys went along very graciously with the suggestion that nursing as a vocation be included for the benefit of the girls. Again we were fortunate in the speaker we got. She was the state superintendent of nurses, a jovial person whom the boys liked as much as did the girls, and an excellent speaker. As a result of this program three of our young women decided they wanted to become nurses and have since graduated from leading hospitals and one is now a hospital supervisor of nurses training.

Teaching

This subject was suggested by the girl on the planning committee and after the usual "bright remarks" about teachers, it was decided to include teaching as one of the vocations on our program. One lad kept remarking, "I'll go along but my heart isn't in it." (He is now a teacher in a high school.) As a speaker we were able to secure the city superintendent of education and his presentation of the subject of teaching was so well done that he got the signed applications from four young people, who were seniors in high school, to enter state teachers college, including the young man who said, "I'll go along but my heart isn't in it."

Civil Service

This subject was suggested by a member of the planning committee whose father was a friend of Dan Streeter, the head at that time of the Buffalo, N.Y. civil service commission. He brought with him the mayor of the city, then the genial and well-liked Tom Holling. Mr. Streeter in covering the opportunities for jobs in the civil service brought in many fields and vocations. His talk was a masterpiece, interspersed with humor which the young people enjoyed and they voted him as the "best speaker of the season." One highlight I'll always remember about the vesper service and program of the evening was that the boy they chose as the chairman was one who was extremely popular with the young people but had a home background where they pronounced "these" and "those" as "dese" and "dose". He was conscious of it but it never bothered him and the rest of his diction was perfect. He was one of those who decided to try for civil service when he was eligible.

Journalism

Our speaker on this subject was the managing editor of a large metropolitan newspaper. His organization included a well known radio station and later a television station. He brought with him both his city editor and the manager of their radio station. The managing editor acted as the spokesman for his organization and introduced the city editor who gave a talk on how news is obtained and communicated and the jobs open in the newspaper field. The radio station manager told of the operation of his department and how to train for and secure jobs in the field of radio. There was a highly interesting program but to my knowledge no one pursued it further. It might be chalked up as an informational type of program. I believe one of the girls later got a job as a cub reporter for the newspaper but I do not know whether this program started her on that career or not; it must have helped, however.

Medicine

The speaker on this program was a leading specialist of the city. He presented the qualifications of a physician and the various fields of medicine such as psychiatry and numerous other specialties. He predicted the coming into importance again of the general practitioner and, in spite of the many specializations in medicine today, his prediction seems to be taking shape in many areas, especially in the confidence of the general public.

"Chat and Chew"

Following the vesper service with the featured vocation and speaker the young people went into the social hall for the "Chat and Chew" part of the evening's program. This consisted of a snack and, some evenings, a light supper prepared by the parents of those on the committee for that evening. New members of the group were introduced, the speaker and subject for the following Sunday evening were announced and then the meeting was thrown open for discussion of the speaker's talk at the vesper service and the speaker answered any questions the young people wanted to ask. The service began at five o'clock and lasted an hour; the "Chat and Chew" part of the program was planned for an hour but usually lasted longer. The rest of the evening was devoted to games of various sorts and the program concluded at nine o'clock.

Variations

Variations of such a program are many. I have tried the vocational program successfully in a large down-town church in a metropolitan area, in a suburban church in Westchester County, N.Y. and in an

industrial parish in the city of Buffalo, N.Y. One variation I have found successful is to have speakers on different subjects, again chosen by the young people, and during the discussion period following the talk the young people not only asked questions but presented differing points of view if they chose. These discussions often proved lively as well as interesting and the speakers got as much out of the evening's program as did the young people themselves. At least several told me they hoped they would be invited again should we have another similar program.

Adults

A Lenten program for the adults, aside from the usual one of prayer groups, Bible or missionary study and the like is often more difficult because of the variation in interests. What appeals to one group may not appeal to another. The interest must be either a controversial one or one with a specific interest for both men and women. Controversial subjects often backfire, but a subject with interest for both men and women might give better results. But what could it be? It should be one that is intensely personal as well as one tied in with the religious life of the community. I got my answer from two parishioners I talked with just before the Lenten season began. One was disturbed because her sister, who lived in another city, had joined the Christian Science Church. "But is she happy" I asked. "Yes, she seems very happy," the woman replied. "Then," said I, "that is the place for her. She has found something she has been looking for." The other parishioner said when I visited her in her home one day, "Do you think it is wrong for me to read Unity publications and still be a member of your church?" I laughed. "Does what you read help you understand the religion of your church any better?" I asked. "Oh, yes," was her reply, "Indeed it does." Then read all the Unity books you wish," I said. "I have never heard of them doing anyone harm and they have done some people a lot of good."

Both of these schools of religious thought emphasize right thinking on the part of the individual; both are intensely personal and have to do with one's health and well-being. My mind wandered back to my days at the University of Pennsylvania and my classes in clinical psychology. Psycho-analysis was quite the rage then and this later developed into what we know now as psychiatry. I have done much personal counselling with people in trouble, people with emotional conflicts and tensions; I have seen many of these people with whom I worked change and adjust their thinking to such an extent that they actually threw off physical ailments that had developed. From these experiences I became interested in Christian healing and got to know much about the work of Dr. Glenn Clark, Dr. John Banks, Dr. Alfred Price and others. I held healing services with Glenn Clark and Agnes Sanford as the speakers and mediums of healing through the "laying on of hands". Then I began to put the pieces of the picture together which provided me with a unique and widely discussed series of services dedicated to Christian healing.

There is a new emphasis in the church on Christian healing and it is about time. The three important functions of the ministry in the early Christian Church were teaching, preaching and healing but about the fourth century church leaders became so involved in ecclesiastical organization and theological controversies that they lost that spiritual power necessary to exercise the gift of healing and some churches and ministers have never regained it. They have echoed, in self defense, the admonition of medicine, "Leave that sort of thing to the medical profession". Yet, the interesting thing about it all is that many of the techniques used in psycho-analysis and psychiatry are those originating in the methods and teachings of Jesus who was the first great master in psychiatry as well as many other things in which mankind has not yet caught up to. And, do not overlook a whole new field of medical practice known as psycho-somatic medicine. As Rebecca Beard, who was for a number of

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years a practicing physician, points out in her books, *Everyman's Search* and *Everyman's Mission* there is nothing new about psycho-somatic medicine, only the name. You will find many of its principles in Gospel teachings; like many other things with roots in the Christian faith, the church failed in its mission in these things and secular and professional groups took them over. Religion deals with emotional tensions, guilt feelings and many of the same things with which psychiatry and psycho-somatic medicine deal and even an internist in medicine who omits the emotional life of the patient is looked upon as one who knows only half the story. Both religion and psychiatry must use analysis of the mental and emotional life of the individual, substitution of positive thinking for negative thinking. The question facing the church and the profession of medicine and its various branches is, how can the two work together and cooperate in their respective fields for the common good? The time has come when neither religion nor medicine can stand off in a holier-than-thou attitude and make believe either is sufficient unto itself. Each has something to offer and together they can become more effectual than they can ever hope to be working separately. Medicine studies the causes, religion gives the goals in thinking and living to eliminate those causes of sickness and tensions. I have always found that the best doctors are those who have some sense of spiritual values and religious ideals. I have had more than one doctor say to me quite honestly, "I have done all I know how to do, Padre." One doctor, one of the most successful and highly respected doctors on the west coast, added this, "There's more that can be done that I haven't learned about yet. Only God knows and I think prayer will bring the answer and the help we need." I have no patience or respect for the doctor who says, as one did to a parishioner of mine one day, "I am afraid I must tell you that you are at the end of the road. Nothing more can be done for you." A desparately unhappy husband phoned for me to come to see his wife who had gone to pieces because of what this doctor told her. Through prayer and instilling in her the "will to live" that woman proved the doctor wrong by a good many years. She died six years later at the age of seventy-eight, instead of three weeks later which was the time the doctor gave her to live.

A Program for Lent

The more I thought of the possible relationships between religion and medicine, the more the idea of a Lenten program emphasizing the part religion could play in the recovery of a patient under the medical doctor's care began to take shape. I went to see a leading allergist, a psychiatrist, an internist, a neurologist and a professor of psychology at the local university. I presented to them my idea for a Lenten program and asked them to speak on the general theme of "The Relationship between Religion and Healing." At first, two of my medical friends declined but I talked on and challenged them until they agreed. An interesting anecdote about the allergist comes to my mind. A year before I had an attack of hay fever, just after Easter. After a heavy schedule of Lenten services and activities, I was tired out; I began to fill up on sweets and starches to satisfy a craving I had for these at that time. Then I went off on a two week vacation and the hay fever left me. Later I said to my allergist friend, "Harry, I think that fatigue and emotional tensions have something to do with my hay fever." He laughed. "You're wrong," said he. "It's the grasses and their pollens floating around in the air that's causing your hay fever, nothing else." I argued, "But those pollens wouldn't hurt me any more this year than they have in the past, if I wasn't more tired out this year than last, and thereby created the emotional tensions and conditions which give the pollens something to work on." He discouraged such a thought. Sometime later, I cut out a clipping from a New York paper telling of an allergist in Arizona who discovered that many of his patients, whenever the stock market went down, had severe attacks of hay fever. When the market was good, his patients who had come to Arizona for relief had no symptoms of hay fever or asthma. Harry read the article. "You were right on your hunch," he said to me. "If I had been smart I would have done a little study and researching on your idea and I could have gotten the credit for writing it up in the medical journal just as this fellow in Arizona has done."

Religion and Medicine

My announcement in the parish and through the newspapers that we would have a Lenten program pointing up the relationship between religion and medicine, with the names of the speakers, well known specialists in the city, attracted wide attention. The services at which these men spoke were held at 7:30 p.m. each Sunday and every Sunday the church was crowded to capacity. I noticed many doctors in the congregations. Some of the doctors who were my speakers confessed to me they had never thought about a possible relationship between religion and medicine but the more they got into a study of this relationship, the more interested and fascinated they became. Their talks were excellent and the discussion which followed at the close of each service brought forth an enthusiastic response and sometime quite lively discussions between the speakers and other doctors present in the congregation. I am happy to report that our speakers always carried the day. The entire program was one of the most stimulating programs we ever had and I

believe it did as much for the doctors present as it did for the general public.

Another program I conducted in Oakland, California, started with Dr. Glenn Clark as the first speaker. This program was a series of healing services. There was nothing spectacular about them; I wanted to avoid that sort of thing, but I believe many who came to those services were greatly helped; at least a number of them told me they were. The service opened with a quiet hymn, followed by a period of silence and then the following form which I compiled from several sources, chiefly from the healing service leaflets of the Rev. James Collins of San Francisco and the Rev. Canon L. D. Gottschall of Oakland. I also added a few of my own thoughts. I learned later that the local Unity group adopted this form and used it in their own healing services. Numerous copies have been requested and mailed to individuals and groups in all parts of the country. Following the meditation the people were invited to come to the altar rail for the "laying on of hands" during which was used the prayer from the Episcopal Book of Common Prayer, page 320, which is as follows:

> **"I anoint thee with oil (or I lay my hand upon thee), in the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body (and of soul) being put to flight, the blessing of health may be restored unto thee. Amen."**

Before laying my hands, both hands, upon their heads I made the sign of the cross upon the forehead of each person with my right thumb and which I first dipped into a small receptacle containing oiled cotton. This receptacle was attached to a ring worn on the first finger of my left hand. The ring was loaned me by the Rev. Canon Gottschall of Oakland, California, and is one he uses in his healing services.

The entire service for healing would outline in this order. It is best to have the service printed or mimeographed in an attractive leaflet or on a card and placed in the hands of each person.

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Come unto Me, all ye that labor and are heavy laden, and I will give you rest. (St. Matthew 11:28.)

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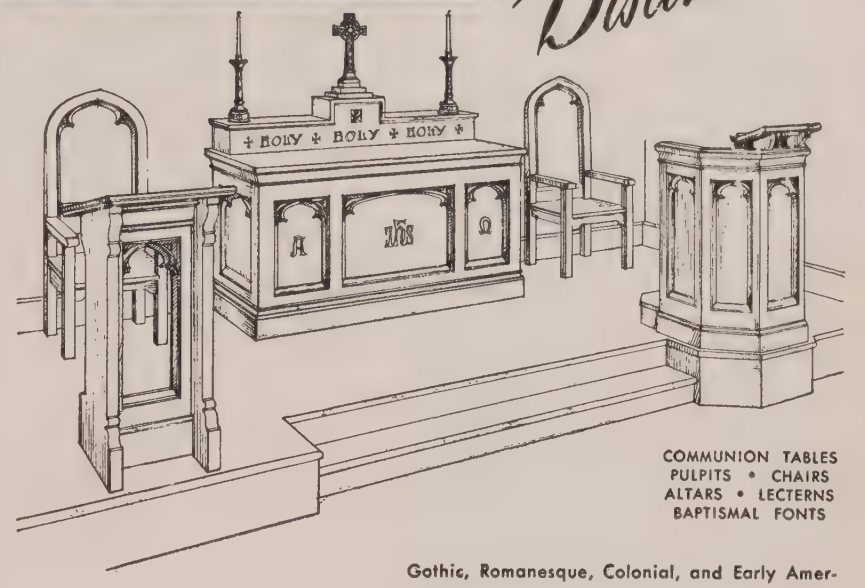

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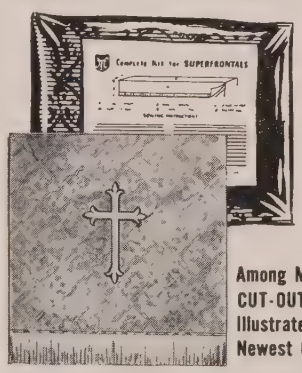

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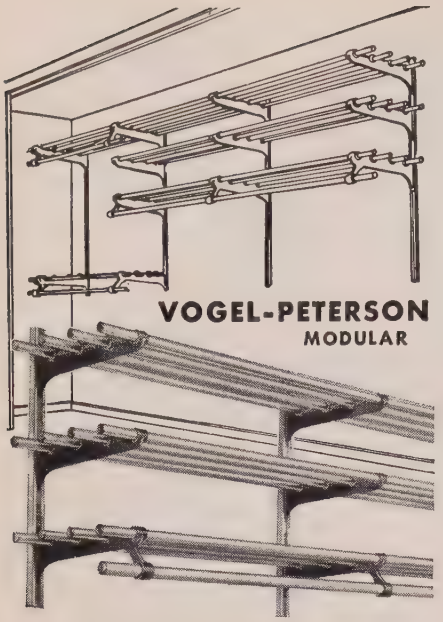

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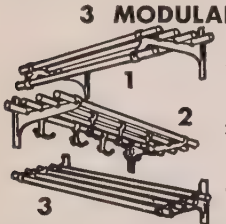

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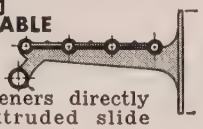

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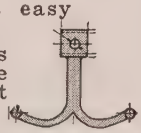

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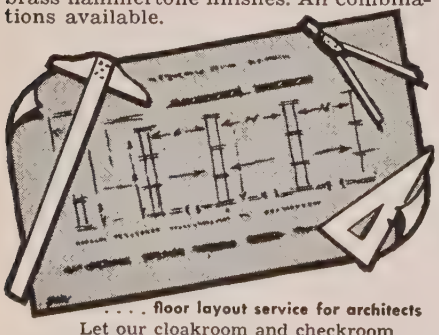

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be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trepasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses. (St. Mark 11:22-26.)

A MOMENT OF SILENCE:

(*During this time read over the opening sentences which have just been read by the minister. Think of how they might apply to you. Rid your heart of all resentments and bitterness toward any and ask the Holy Spirit to guide and help you find peace and forgiveness through your forgiveness of others.*)

PRAYER:

(*Led by the minister, the people joining him in unison. Say the Lord's Prayer and the Twenty-third Psalm. Repeat each petition of the Lord's Prayer and each sentence in the Psalm, slowly, making them apply to yourself.*)

THE LORD'S PRAYER:

(*In the service leaflet both the Lord's Prayer and the Psalm should be printed out in full to avoid the distraction of looking for them elsewhere.*)

THE TWENTY-THIRD PSALM.

HYMN:

Dear Lord and Father of mankind. Verses 1, 4, 5 (Quietly)

MEDITATION:

There is a divine power within me that fills my entire being, that makes and keeps me perfectly whole.

(*Repeat this sentence slowly and thoughtfully three times. Try to picture to yourself this divine power filling your whole being and making you whole. This sentence may be repeated first in unison, minister and people, but the last two times it should be said by the individual.*)

Now say to yourself three times:

Restfully and peacefully I repose in the truth of these words. I now relax and let go of all my tensions, all my worries, all my resentments. I yield myself to the healing power of Christ. His peace and love pervade and flow through my whole being. I am being healed, now, at this moment. (*Maintain a moment of silence and believe and feel that this is being done.*)

Then say:

Into Thy hands I place myself, my soul, my body, my will, my desires; putting aside all my fears, my resentments, my ill-feelings toward anyone. I want to be what you want me to be, dear Lord —*whole*—in mind, in body and in soul. I ask Thy forgiveness, especially for these sins . . . . . (*think what they are*) . . . . . Take them all from me, O Lord, that I may be forgiven, and be healed, and be made whole.

HYMN:

Breathe on me, breath of God.

PRAYER:

(*To be said in unison. Episcopal Book of Common Prayer, page 320*).

O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

INVITATION SENTENCE:

(*"Come unto Me" or some other appropriate passage, said by the minister, after which those wishing to receive the laying on of hands may come forward and kneel at the Altar or Communion Rail. As you kneel in your place, waiting for the laying on of hands think how dearly God loves you and that it is His will that you be well and strong.*)

THE LAYING ON OF HANDS:

I lay my hands upon thee, In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body, mind and soul being put to flight, the blessing of perfect health may be restored unto thee, Amen.

PRAYER:

(*To be said as you return to your seat. This may be said in unison with the minister leading.*)

I now rest in the Love, the Truth and the Forgiveness of God, which have been given me. God is my health and strength; all the issues of my life are from Him, and He is a well of living health and refreshment within me. In Him I live, and move, and have my being. I am relaxed and at peace and Christ's healing spirit has done its work in me. As I quietly reflect in this way, the miracle of healing is taking place in me, swiftly and silently. I am revitalized, strengthened, *healed*—through the Love and Mercy and Goodness of God and of His Son, Jesus Christ.

THE BLESSING:

(*Said by the minister, after which he shall add*)

Go in peace: thy faith hath made thee whole.

Don Mueller

A Dramatized Service of Holy Communion --Maundy Thursday

Here is an unusual observance of the Sacrament of the Lord's Supper suitable for use on Maundy Thursday as a teaching enactment of the meaning of the last supper.

A long, low table stands in the chancel area, covered with a cloth that reaches the floor. On the table are a chalice, an unsliced round loaf of bread, a bowl of grapes, and six cups of a neutral color, unornamented.
THE MINISTER: Paul tells us that "the Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it, and said,

'This is my body which is broken for you. Do this in remembrance of me.'

"In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'"

We are gathered here to follow his commands, to break bread and share the cup in remembrance of Jesus. Before us stands the communion table, like, in some respects the one that Jesus and his twelve friends gathered around in an upper room, long, long ago. Or perhaps it is not like the original table at all. In one way we are certain there is a difference; whereas there were surely cups for each of the twelve, there are only six cups here tonight.

Six cups are missing.

I would like to suggest that these cups, when we add them, be not the cups of the disciples of whom we know very little, but cups of six men and women to whom Jesus meant equally as much. Perhaps they can fill the cups with meaning for us, before they put them upon the table.

The first to bring a cup to the table is a man some thirty years old. He is well-dressed and neat in his appearance; he bears himself with an unconscious air of authority. Yet there is a humility about him, too, and his eyes seem to shine beneath a film—could it be of tears? Still there is a gladness about him, as though he had seen wondrous things. He speaks to us.

Jairus steps into view. He wears a costume appropriate to the first century, a costume of a more costly appearance than those of the other cupbearers. In his hands he holds a cup, similar to those already on the table.
JAIRUS: I was a man of means, a ruler of the synagogue. I had servants and wealth, and the ability to summon the best of physicians. Yet none of these helped me when my little daughter fell ill. She was only 18, and the joy of my life. One day we noticed a change in her, like the change that comes to a flower that is plucked and left in the sun. She grew listless and weary, until one morning she did not arise from her bed, and for me, the sun did not rise in the skies.

No physician could rouse her; no potion could restore her; no amount of love could put the bloom back in the pale cheeks. She fell into a deep sleep, and nothing could awaken her.

When I heard of Jesus, I was desperate. I am not the kind of man who follows every new leader who appears in the synagogue. I never went to the Jordan to hear the man called John who created such a stir. But when my little Timna lay in her long, cold sleep, I went to Jesus. I watched from afar for a while, while fear and faith wrestled within me. As I watched, as I listened, faith won over fear, and I went to him, and fell at his feet. I thought only of Timna; I believed only in Jesus.

He came with me, despite the messenger who tried to prevent him with the dread word that she had died in my absence. But he turned to me and said: "Do not fear, only believe." And when he came to her bedside, he said, "She is not dead, but sleeping." And they laughed at him. But he put them outside, those professional mourners with their shallow sorrow and their hollow tears. And when we were alone with her—her mother, Jesus and I —he said, "Little girl, I say to you, arise." And she opened her eyes and sat up. She reached up her hands to me and stood on her feet. And when she arose, the sun rose in the heavens above me.

The testimony I bring, the cup I would

Mr. Mueller is minister of the Grace Community Methodist Church in Oakland, California.

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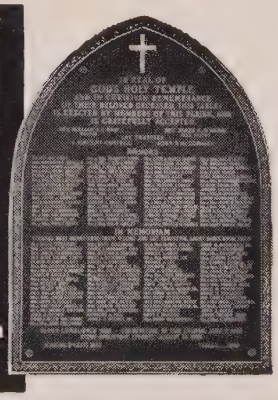

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add to the communion table, is a cup of healing. I bring my cup, that all may know that at the table of the Lord, healing awaits.

He goes to the table and places his cup upon it. As he retires, the choir or a soloist sings two stanzas of the hymn, "We May Not Climb The Heavenly Steps."

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again.

O Lord and master of us all,
Whate'er our name or sign;
We own Thy sway, we hear Thy call,
We test our lives by Thine.

THE MINISTER: At first you'd say the most prominent feature about the next man is his stature. He's short, very short. But the more you talk with him, the less you notice his stature, and the more you reflect that here is a happy man, a serene man. His name is Zacchaeus, and he speaks.

ZACCHAEUS: I am happy, though long I was unhappy. And I couldn't admit it, even to my friends. I was a tax collector for the Romans. If you can't beat them, join them, I had always said, and since nobody was about to defeat the Romans, I joined them. At first I meant to collect as little in taxes as I could from my brother Jews, as little as would still satisfy my employers. But my former friends were so hateful and spiteful to me for serving Rome at all, that I was soon charging more and more with every insult or black look that I received. Soon the only friends I had were my fellow tax-collectors, and a more lonely and unhappy lot of men you never saw. I was particularly miserable, because I was conscious of my shortness, and my clients were always looking down on me, and ridiculing me.

Then one day Jesus came into town. The people who were standing in line to slam their tax money down on my table rushed to the highway to see him. There was no point in sitting at an idle table, so I followed, my money-bag at my belt. But the crowd was thick and the people tall, so I climbed a roadside tree. And when he and his disciples passed beneath, he stopped. I held my breath. For he was looking up—at me!

"Come down, Zacchaeus," he said to me. Imagine! The man they called teacher, master, Lord, knew my name, and had called me by it! The man they called rabbi was saying, "I must stay at your house today!"

At my house! You should have heard the crowd when he said that! And he came to my house, just as though I were the ruler of the synagogue, and treated me as I had not been treated since I took my job with the Romans. He accepted me, sinner—cheater! I admit it—though I was!

I wanted to be worthy of that acceptance. I promised him then and there I'd give half of my goods to the poor, that if I had defrauded anyone, I'd pay him back four times over. And he said that salvation had come to my house that day, for he had come to seek and save the lost.

Not everyone believed I had changed, but I gained new friends that day, and a new world opened to me, the world of God's love. I realized that day that God loved me then, even as he loves me now, imperfect man that I am, Son of God that I am called to become.

The cup I would place on the table is the cup of acceptance.

"Come unto me, all ye who are weary and heavy-laden," he once said. And I know, from my own experience, that all who come, he accepts.

He places his cup upon the table and exits. The choir or soloist sings:

Just as I am, without one plea,
But that Thy blood was shed for me.
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

THE MINISTER: The next cup is held in the hands of a woman. She is a widow; her home was in Nain. Do you see the signs of sorrow and trouble in her face? Look again; look more closely, and you will see something else.

THE WIDOW: Do you know what poverty is? Do you know what hunger is? I lived in a hard time, when hunger, not food, swelled the stomachs of little children and gave them thin arms and spindly legs. Poverty and want sat at every street corner in the guise of the beggars and outcasts. The hardness of men's hearts wrote its confession in their attitude toward the blind, the lame and the halt, and toward the women.

For only the men seemed to matter in Israel, or in Judah or Rome, for that matter. A woman mattered only in that she was the servant of her husband, and if her husband died, she mattered not at all. My husband was dead, yet I was still blessed, for I had a son, who did more than honor me according to the letter of the law, he loved me, acccording to its spirit. He not only gave me the bread that gave me life; he was my life.

The darkest day of my life was the day he suddenly died. As I looked upon the still body, I felt my life ebbing away, too. When I walked in the funeral procession toward the burial ground, I had no desire ever to return.

We met Jesus at the gate of the city. Some called it the gate of wretchedness, for there was gathered the husks and the chaff of the human race—the diseased, the suffering, the blind, the poor, the leper. Perhaps it was that the freshness of our

grief made us like an island in the sea of long-rehearsed sorrow; perhaps that was what drew his attention to us. I am not sure. What I do know is that he looked upon me with compassion! That his kindly eye found me in the midst of that congregation of the afflicted, and looked upon me with kindness and pity. And then he told my son to arise, and the life rushed back into the beloved body, and he opened his eyes, and his lips spoke my name.

I place a cup of compassion upon the table of our Lord. Let all men know that no matter how full of grief and suffering the world may be, they may bring their sorrow to the table of Jesus and receive his compassion. He will not turn men away comfortless. Let men bring their burden and grief; the cup of compassion is ever full.

She places her cup upon the table and exits. The choir or soloist sings a stanza of the hymn, "I Lay My Sins On Jesus."

I lay my wants on Jesus;
All fullness dwells in Him;
He healeth my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

THE MINISTER: Who is this next man? Something about him suggests that we ought to know his name. But somehow I cannot place him. He is a big man, isn't he? His hair and beard, so gray and grizzled, suggest that he is no longer young. But he looks strong, powerful! Those hands: they are clumsy, calloused and coarse. You almost wonder if they will crush the cup they hold so awkwardly. He smells of the out-of-doors, of ships and salt, and, just faintly, of fish!

PETER: Preachers are always preaching about me. How Jesus saw great possibilities in me. Big things. Called me a rock. And how I used to swear. How I talked big. Boasted. And how I ran out on him. How the big fisherman was a big coward. How Simon Peter petered out.

You know my story too well already. I will not tell it all again. But I will tell you something that you do not hear as often.

It happened at that last supper. How we failed him then! He wanted to teach us great truths. I think he knew it would be his last chance. And we quarreled! Angrily! He calmed us down, stopped the fighting. But he was sad. Almost discouraged.

He told us we were acting like a pack of Gentiles, arguing about who was going to lord it over the rest! And he pointed out that he himself was among us as the one who served.

Then he singled me out. And these are the words I want you to remember now.

"Simon, Simon," he said, "behold, Satan demanded to have you, that he might sift you like wheat. But I have prayed for you that your faith may not fail, and when you have turned again, strengthen your brethren."

He had prayed for me!

He knew, or at least he guessed, that Judas would betray him. He seems to have known, as I think back upon it now, that death was approaching just as surely as we were approaching Jerusalem. And yet, in the midst of all of this, he prayed for me! Not that I would save him, but that my faith would not fail!

He prayed, to draw me closer to him, closer to his God. That he should die for us all is a marvel beyond the telling. But that he should pray for somebody else as he himself faced death, that is a marvel to tell to all.

His prayer was answered, you remember. Though I deserted him at first, help came from somewhere, and I did turn again, and I did my best to strengthen the brethren. I want to see a cup of prayer on the communion table, that all who kneel here may know that God answers prayer.

Peter places his cup on the table and leaves. Then is sung:

Draw Thou my soul, O Christ,
closer to Thine.
Breathe into every wish Thy will
divine.
Raise my low self above, won by
Thy deathless love.
Ever, O Christ, through mine let
Thy life shine.

THE MINISTER: I don't believe we know the name of the woman who brings the next cup to our table. The gospel writers don't tell us; some men believe they knew, but chose to keep her identity a secret. Perhaps they keep her secret because she kept her faith, and took her place in the early Christian community, after she changed her life.

THE WOMAN: Not after I changed; after Jesus changed me. I was so lost that I could no longer pray. I could not face myself in the secret place of prayer, and I could not face God. I had no friends; I would not go back to my family. I could not forgive myself. I doubted that God could forgive me. God was surely righteous; he was holy; he was pure. How could he but judge, and judging, condemn me? The God of Abraham, Isaac and Jacob was a God of justice and wrath. And I was a sinner.

When I heard that Jesus forgave sins, I could not at first dare to believe that he could forgive mine. I knew how he would look upon me. He would draw back, as respectable men and women did when I passed them on the street! But I was sick to the heart of the life I had lived. I was homesick for love and goodness and the company of righteous men and women, and children!—the children of the village that I loved so dearly.

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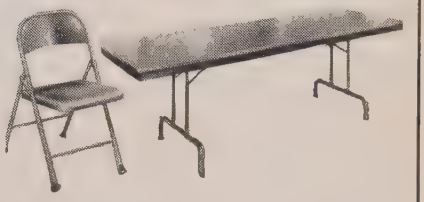

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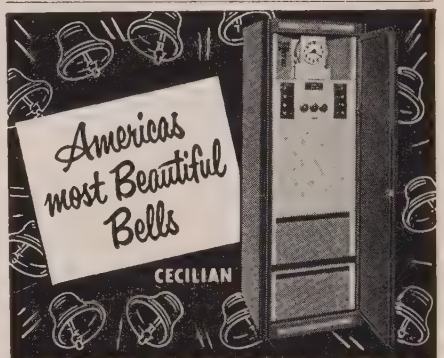

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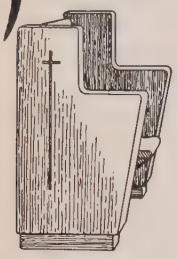

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My loneliness made me bold. I let myself believe that he would not reject me, and all the love that I could not lavish upon my family and neighbors I directed at him, because he was said to forgive. When he came to our town, I spent all I had on precious ointment, and followed him through the streets, and into the very room where he was the guest of a Pharisee!

How they recoiled when they saw me —the pious men, the rulers of temple and synagogue! Simon, the host, would have had his servants put me out, but Jesus stopped them with a gesture.

And he told Simon a story, and he looked on me, and he met my eyes, and he did not look away. And when I poured my ointment upon his feet, he accepted my offering. When they said the deed was extravagent, he said the deed was beautiful. When they said that I had sinned much, he said that I had loved much. And he said because I had loved much, I was forgiven much. And he forgave me.

I felt that forgiveness in my heart. I felt the burden fall from my shoulders, felt it melt in the sunshine of his kindness. And he gave me the courage to change, for he had changed me. He gave me the courage to accept the forgiveness and to live my release.

I place a cup of forgiveness upon the communion table. Let none forget that Jesus Christ came to save sinners, and to forgive them their sins.

After the cup is placed on the table, and the woman leaves, these stanzas of the hymn, "Heavenly Father, Bless Me Now", are sung:

Mercy now, O Lord, I plead,
In this hour of utter need.
Turn me not away unblest;
Calm my anguish into rest.
O Thou loving, blessed one,
Rising o'er me like the sun.
Light and life art Thou within;
Saviour, Thou, from every sin.

THE MINISTER: Eleven cups now circle the chalice. The twelfth cup is in the hands of one who seems reluctant to leave the shadows. He doesn't step forward like the other. Could it have something to do with the stiff way he holds his cup?

What is it he is saying?

THE THIEF: I stole for a living.

I stole. I entered men's shops or homes and stole what I needed. I stole food and clothes and sandals and wine. And occasionally rugs or silks or rugs which I sold to—certain merchants!

It would have been easier to be a farmer. If I had inherited a farm. Or a carpenter, if I had had the tools and the training. In Israel, one followed his father. My father was a thief. He taught me all he knew. It wasn't quite enough, for one night I was caught in a Roman storehouse. They didn't even bother to try me; I wasn't a Roman citizen; I had no rights.

I was caught at Passover time, when Jerusalem was full of pilgrims and priests, holy men and hypocrites. Have you noticed how they who pray the loudest on the Sabbath join a mob the quickest on the morrow? The Romans used me as a warning; me, and two others. They sentenced us to crucifixion as a threat to the thieves and trouble makers that prowl the streets at such a time. I was wild with fear. Who wouldn't be who has ever seen a crucifixion?

There is no describing the pain. There is no way to tell about the nails that tear through your hands and feet, of that peg that they drive into you like a spike out of Gehenna. We were delirious with the pain, almost, cursing God, cursing Rome, cursing the mob, cursing each other. The other thief and I did. Not the man who hung between us.

Somehow the rabble had it in for him. I didn't know why. They jeered, spat, laughed at him. They called him King of the Jews. Then I remembered what I'd heard. The other thief cried out that if he were Christ, to come down, and take us down, too.

"End your cursing," I gasped. "We deserve this; he is innocent."

All I had known of him, all I had heard of him, all I had seen of him in this ghastly ordeal convinced me.

"Jesus," I said, choking, "remember me when you come into your kingdom."

And he said to me with the love that hate and violence and pain could never still, "Truly, I say to you, today you will be with me in paradise."

I place a cup of hope upon the table, the hope that all men may some day call him King, may bend the knee at his name, may live life his way, and find his kingdom. But it is a greater hope, too, that men may know that suffering and pain are not the end; that a better life follows this; that beyond the blackest shadows the light of the world is still shining; that some day we will be with him, and the Father, in paradise.

The thief places his cup upon the table. The soloist sings a stanza of the hymn, "O Love That Will Not Let Me Go."

O Joy, that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

In the service that follows, the minister takes the loaf from the communion table and breaks it in two. Each communicant breaks from the common loaf his own bit of bread before kneeling at the chancel rail.

the story of "Christ of the Andes"

--Easter

Easter Peace Upon the Mountains

Philip Jerome Cleveland

Tension between Argentina and Chile approached an open rupture of war at the turn of the century. Artillery and warships and armies were alerted; men were summoned from peaceful pastures and rural fields to study the grim tactics of battle; forts filled with soldiers drilling for conflict. Spring, 1900, promised a long and bloody encounter.

Aged Bishop Marcolino Benavente of Argentina ascended his pulpit on Easter Sunday and addressed a tense congregation with impassioned words.

"Why build warships?" he demanded. "Why drill armies? Can we not be good friends and neighbors?" He challenged his people to stop their war talk and hurrying pace, to think of the cruelty and tragedy of battle. His earnest climax, that Easter Sunday, was to point his hearers to the high, beautiful teachings of the Christ.

Word of the stirring sermon was brought over the Andes to Bishop Ramon Angel Jara of Chile, a devout churchman, a compelling preacher.

"Let us work for peace and not for war!" he cried to a tense, stirred congregation. Why could not the Christian faith bring about a new and better day?

The dispute over the boundary line was not easily settled. Many grim and dark hours followed, hours that taxed every resource of statesmanship, diplomacy, strategy. But the two resolute bishops prosecuted an unrelaxing campaign for peace. They refused to be discouraged or intimidated; they pressed upon state and Church the demand for understanding.

"Only in the name of the Prince of Peace can great nations have peace!" The decision of the bishops was inflexible. Committees might labor, Great Britain might be called in to arbitrate difficulties, resolutions of other South American countries might be studied, but only in the power of the Christian gospel could there be a true and lasting peace. And the ultimatum of the determined bishops prevailed!

March 10th, 11th and 12th, 1904 brought crowds of people from cities, villages, from far rural acres, green hills and lush plains to Uspallata Pass. The people surged up footpaths, over fields of volcanic ash, circled huge boulders and moved high into the mountains, among the most climactic peaks of the Andes, the truncated dome of Aconcagua, the lordliest, overshadowing all.

During the complete night of March the 12th, the citizens of Argentina encamped on the Chilean side of the pass; all night long the Chilean host encamped on Argentine territory. This was their solemn league and covenant of good will.

Here where San Martin's desperate army of the Andes crossed the mountain barrier from Argentina to Chile to defeat the Spaniards in their war for independence, the twin camps set up their friendly stations.

March 13, 1904, sunset, was the hour for the unveiling of the Statue of Uspallata Pass, for fulfilling the high, white dreams of aged Bishop Benavente and the courageous hope of the young Bishop Jara. Music filled the clear, sharp air; shouts echoed and re-echoed among the snow-capped peaks of the towering Andes.

The last rays of the sun kindled into blazing glory the noble, impressive statue of the Christ as the great work of art was reverently unveiled.

Bishop Jara, Bishop Benavente, statesmen, diplomats, officers of army and navy, peasants, farmers, stared in wonder, love and praise on the figure of Christ, 26 feet high, the cross extending 5 feet above the head. The Prince of Peace stood firmly on the globe, the uplifted cross in one resolute hand, the other hand upraised in blessing and benediction on the neighboring countries.

Before more than 3000 dignitaries of Argentina and Chile the statue was revealed at the highest accessible point between the two nations on a cold March evening in a time antedating railroads for the Andes.

The final design of the statue was the work of young, enthusiastic Mateo Alonso, inspired sculptor of Argentina. The statue was cast at an arsenal in Buenos Aires from the fused metals of old cannon. Outworn engines of war had created the beautiful bronze figure of peace.

Silently the people knelt as the departing sun etched in burning, scintillating beauty the Symbol of Good Will and Love; all knelt and they prayed not only for the peace of two nations, but for the prolonged peace of the world.

In that rapt, historic hour the eloquent, blazing words of Bishop Angel Jara were uttered, words graven on a bronze table of the statue.

> **Sooner shall these mountains crumble into dust than Argentines and Chileans break the Peace sworn at the feet of Christ the Redeemer.**

During the message many devout worshippers thought of an ancient prophetic sentence: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace. Break forth with joy, sing together, ye waste places."

So thrilled was America's celebrated cleric and poet, Dr. Henry Van Dyke, that he penned an imperishable poem that still blows about the world, wafted on the crisp, strong winds of the Andes—

"Christ of the Andes," Christ of Everywhere,
Great Lover of the hills, the open air,
And patient Lover of impatient man
Who blindly strive and sin and strive again;
Thou living Word, larger than any creed,
Thou Love Divine, uttered in human need—
Oh, teach the world, warring and wandering still
The way of Peace, the footpath of Good Will.

Mr. Cleveland is minister of the Westminster Congregational Church, Canterbury, Connecticut.

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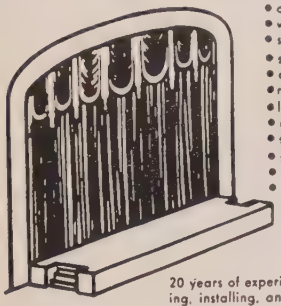

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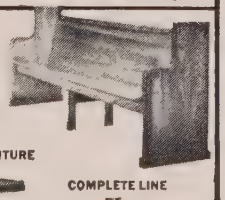

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--Easter

Not Faithless --But Believing

Ian Douglas

Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." St. John 20:27 (R.S.V.)

After the service one Easter Sunday morning a member of the congregation greeted me with what he thought was a real compliment. "I liked that service. You're about the first minister I've heard who didn't take a dig at those who only come to church on Easter Sunday." For a while I was quite elated about my good taste and sense; I had avoided a common ministerial failing. But the more I thought about it, the more I realized that my auditor or myself might have missed a point. It isn't that I should have reprimanded the casual visitor; all that I would have achieved would have been to make him angry. But frankly, if my Easter message had failed to get under the skin of these people, by implication at least, then it was not true to the Easter story and spirit.

It really doesn't matter so much how we say it, but it does matter a great deal *what we believe* concerning the events of that first Easter morn. The affirmation is startling enough in and of itself to make us sit up and take notice. If you were asked what you thought about Easter, you might say that it affirms immortality, or that it reminds us that Jesus rose from the dead, or that it shows God's continuing concern for his creatures. Each of these is a stupendous thing in and of itself, but each one, taken singly, does not tell the complete story of Easter. Tragically, for some of us, they have become commonplace, and we have started to take Easter for granted. But how can we?

Taken together with their fullest implications, these statements about Easter should issue a challenge which neither you nor I can lightly set aside. If you fail to recognize the challenge, on this, or any other Easter Sunday, something is drastically wrong. You may have become skeptical of the miraculous through a jaded acceptance of the socalled miracles of science. You may wish to wallow in non-belief. You may actually enjoy despair. Most assuredly, you will have missed the heart and core of the Christian proclamation. Easter should get under our skin. Its challenge should make us uneasy, even at the same time that it is assuring us and giving us hope and confidence and trust.

For Easter calls us to task for our faithlessness, our preoccupation with the temporal, the material, the perishable—the fleeting fancies and desires of the moment —and lifts our thinking into the realm of the timeless. It calls our attention to the things which death cannot touch, which decay cannot destroy. It leads us beyond the treacherous things with which we amuse ourselves and which seem to dominate our lives. It casts the clear white light of revelation upon the petty faiths in self and systems and matter which like the chaff are driven away upon the winds of misfortune, and calls us, not to be faithless, but believing,—believing in the eternal verities of God, the creator, himself.

What do we mean by "faithless?" Do not be faithless," Jesus said to the doubting Thomas, and that command means much more than we might think at first glance. It applies not alone to the atheist or the agnostic, he who denies or fails to affirm belief in God. There are very few among those who attend church, even on Easter, who are atheistic or agnostic, so it is a waste of energy to speak to them; they are not here. Nor is it profitable to discuss the general meaning of faith or faithlessness. We call ourselves Christian, and so I am going to use these words in their Christian context and sense.

From the Christian point of view, faithlessness is living and acting as though God and God-in-Christ were not very important, irrelevant in the daily course of affairs. It means making decisions without taking religious truth into account, living apart from God. With Easter in mind, faithlessness means living as though there were no certainty, nothing eternal. We are born, we live, we die—and that is all. Nothing more. Jesus was crucified, dead, and buried. Nothing more. All that we have left are a teachings remembered years later and jotted down by a few nearly illiterate followers.

Faithlessness is nothing more nor less than indifference to the eternal. On a practical and realistic level, a lot of us are indifferent to Easter, indifferent to its promise of a vital and working faith in God and companionship with Christ—not so much because we reject the Easter story as fantasy, but because we refuse to admit our own insufficiency. We don't like to be told, as we are by Easter, that God had to do for us what we couldn't do for ourselves. We don't like to be reminded of our failures, even when we see so much that is abominable about us. Somehow our physical comforts, and our power, blind us to the likelihood of tragedy, though recently world tensions and developments have caused a few more of us to look within, even though we may look at the wrong things. Too many Americans blame technical failure or the "brass" for America's declining influence; it would be better to direct our attention to more fundamental issues. On the level of the individual, we may be violent in our criticism of our external failings, when we should rather dig at the sources of pride and prejudice. Whatever the extent of our self-criticism, we may still find that we are indifferent to the things that really matter. We refuse to accept our personal share of responsibility because we know that somehow we can find release, escape, in the temporal and passing material goods at our disposal. But we cannot escape the ultimate tragedy, and that is why we dare not be indifferent to the eternal.

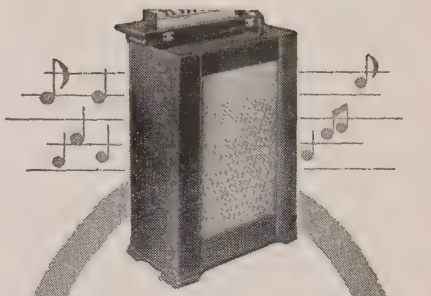
It may strike a jarring note to remind us of these things on Easter, a jarring note on what otherwise is a triumphant occasion. But I should like to remind you that you cannot have your Easters without having had Calvary. The faithlessness of indifference is well put by Studdert-Kennedy.

When Jesus came to Golgotha
they hanged Him on a tree,
They drave great nails through
hands and feet, and made a
Calvary;
They crowned Him with a crown
of thorns, red were His wounds
and deep;
For those were crude and cruel
days, and human flesh was
cheap.
When Jesus came to Birmingham
they simply passed Him by,
They never hurt a hair of Him,
they only let Him die;
For men had grown more tender,
and they would not give Him
pain,
They only just passed down the
street and left Him in the rain.
Still Jesus cried, "Forgive them,
for they know not what they
do,"
And still it rained the winter rain
that drenched Him through and
through;
The crowds went home and left
the streets without a soul to see,
And Jesus crouched against a wall
and cried for Calvary.

Distinctions don't seem to be as clearly drawn in our day as they were in the days of Jesus. Outwardly we have grown more kind, perhaps largely due to the influence of Christ during the past two thousand years upon law and civilization. We must remember, however, that kindness, can cover both good and evil, as well as indifference. Even nominal allegience to Christ can cloak indifference to the Christ of Calvary and of Easter, and therefore indifference to the Christ that really matters. We can be members of the church and still give our allegience to the temporal and the corruptible, refusing to let the eternal Christ expand, revamp and remake our limited lives. No matter where we may be, we can be so filled with the here and now that we cannot and do not recognize those values of the spirit which were so clearly released on that first Easter morn, those things which death itself cannot touch.

Harry Emerson Fosdick tells of a conversation he had with an American journalist who had covered the news in Berlin up to America's entrance in World War II. Here is what he said to Dr. Fosdick. "I came home from Berlin and went back to my old college campus, and I said to some of the professors there, 'You are teaching these students here the philosophy that has made Nazi Germany what she is. You tried to teach me that, only a few years ago—a godless materialism that makes the physical the source and end of everything, that undermines the basis of moral principle and makes of the whole universe a purposeless machine. And now in Nazi-dom I have seen what happens when that philosophy really gets going and comes to its logical conclusion, and I have come back to tell you that the stuff you are teaching here is about the most dangerous dynamite that is being scattered around the world.' "

Our colleges and universities are teaching far less of materialism and positivism, preoccupation with the here and now, than they used to. But other agencies are doing it, perhaps even more effectively. The advertising industry is a current whipping



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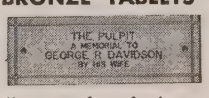

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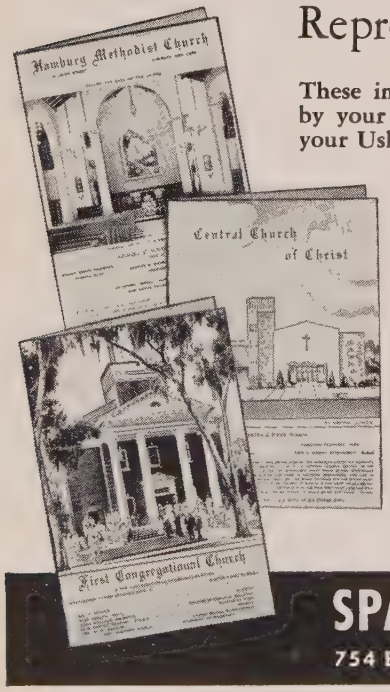

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boy for many things wrong, and I don't want to berate it unduly. But I think that we have to recognize that the appeals to selfishness which are its stock in trade, its making of luxuries necessities, are making creature comforts the most important things in life. These appeals sometimes stir up our passions and desires to such a white heat that we have no room left for passionate concern for our fellow men—for the things of the kingdom of God, the things which are lasting and eternal, the things which death itself cannot touch, love and justice and mercy and truth.

"Do not be faithless," Jesus said, and he was talking to us. Don't build your life upon the passing; don't be indifferent to the eternal love of God. Don't do lip-service to God, and then act as if he were not real. Don't blind yourself to the challenge of the risen Christ.

Easter condemns us for our faithlessness. It tells us that he who puts his faith in the temporal really does die, but that he who puts his faith in God lives from henceforth evermore. Jesus of Nazareth, a man, even as we, died, and then he rose. He transcended death. He broke out of the temporal and he lives, even today and forever more. Because he lives love is triumphant over hate, certainty over futility and despair.

It is very difficult to believe that, I know. Let me use an illustration from my own experience. When I was in Egypt I visited the great pyramid of Cheops. Like many other tourists who must of necessity be of sound wind and limb, I climbed the badly worn and crumbling face, and I crept inside to the empty chambers where once great sarcophagi had lain. Later, in the Cairo museum I visited the mummy room, superheated and dry, to preserve as best can, the decaying bodies. When the pyramid was built the ancient pharaoh had wanted to perpetuate himself into eternity; embalmed, encased in a huge stone sarcophagus, in turn encased in a huge mountain of stone five hundred feet high, he took his creature comforts with him. The pyramid was robbed; the facing stone was used in the construction of modern Cairo. The mummy was lost or destroyed. Even if it had been preserved, mummies are now fearful and wonderful to behold!

Cheops died, and he was dead. I cannot love him. I might admire him for his magnificent achievement, though his waste in substance and human life and labor appals me. He may live in another life, but I cannot communicate with him. I don't love him and he doesn't love me.

Later, in Jerusalem, I visited a tomb which, some say, might have been the actual tomb of Jesus. At least it was similar. It was simple, for utility only. Some portions of it were decaying, but that didn't bother me, for the man who had lain there briefly was not concerned about preserving the physical body. He was concerned for the souls of men—

whether they loved God and their fellow men, whether they gave themselves in service. He loved me because he loved all children of God, and I was one of them. I felt his presence, not in the tomb, but in me.

It is foolish to try to prove or disprove that Christ rose from the grave into eternal life—foolish, that is, by the ordinary rules of logic. But he lives because he makes a change in people every day. He lives because he is felt in the hearts of people. That kind of life cannot be stopped by the cross, nor bound within a stone sepulchre. It is no temporal life, subject to the whims of history and the hatreds and prejudices of men.

Is it not imperative, then, that we, who desire certainty and assurance, make friends with the eternal living Christ? In so doing, we establish a right and eternal basis for our living and our lives.

Easter tells us that the right kind of life, the life which leads right past the grave, begins at once. It begins right now because something happened that first Easter. In Shaw's play, Joan of Arc says, "If I go through the fire I shall go through it to their hearts forever." Easter signifies the emergence of Jesus on the other side of the grave. Can you remain indifferent to this man who went to the cross out of love, and who emerges out of love to be with you forever?

Let us get one thing straight. Reinhold Neibuhr has warned us that too many of us in our discussion of immortality, the future life, the life which goes right past the grave, have been concerned only with the "furniture of heaven and the temperature of hell." We try to describe the life beyond death in terms of the present. We probably offend the reason, but, more importantly, we try to encroach upon the mysteries of God.

This we can say, however. He who does not get beyond allegience to the material, the physical, can have nothing to look forward to on the other side of the grave. That is why he fears death, and fearing death, fears so many other things. That is why he tries to hold on so desperately and so futilely to his diminishing physical prowess as he grows older. But he who puts his trust in God begins right now to experience the life of the spirit—the eternal spirit, and he has nothing to fear. The passage has been made before him, and he who has made the passage is alive forevermore. "O death where is thy sting?, O grave, where is thy victory?"

Easter presents us with a challenge to begin that sort of life right now. The uncertainties of our present life can fade away; "Be not faithless, but believing."

If you cannot see it, if your mind rebels, and your spirit, too, I do not wonder. But may I make two suggestions? The first is that you cannot let such a tremendous claim slide lightly by you. It promises so much that you would pass up a chance for the most magnificent and wonderful thing in all eternity to happen to you. Investigate it for all you are worth.

The second is that you try it. Some things are proved, not by rational dispute, but by experience. So it behooves you to put yourself where the truth of Easter can reach you, through worship, through fellowship, through prayer and the pages of scripture. This kind of an approach takes diligence. It can't be tried out on Sunday morning while you are leafing through the Sunday papers, nor can it be tried in absentia from the active study and working life of the church. You have to act it, and the acting brings conviction.

We have an eternal dwelling place, a home not made with hands, and we can live therein now, confident of the love of God and the friendship of Christ—undergirding our spirits and making life supremely worth while and meaningful—because we have attuned ourselves to the purposes of the eternal, our creator.

"Do not be faithless, but believing" for He is risen! Hallelujah!

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Census

(continued from page ten)

It hurt some of the religious bodies, and in some of the states, particularly Massachusetts, establishment continued for years. The struggle there was prolonged because of the Trinitarian-Unitarian controversy over control of church property.

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All of these are marginal matters. You can debate from either side. But they are closely related to the basic principle of separation of church and state.

Yet the inclusion of questions regarding one's church affiliation is so definitely a state function that it does not even belong with these others. We suspect that there will be plenty of difficult problems in this area in the near future. But the matter of a census is hardly one of these.

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Selected quotations which breathe the Easter Spirit.

The Unseen Presence

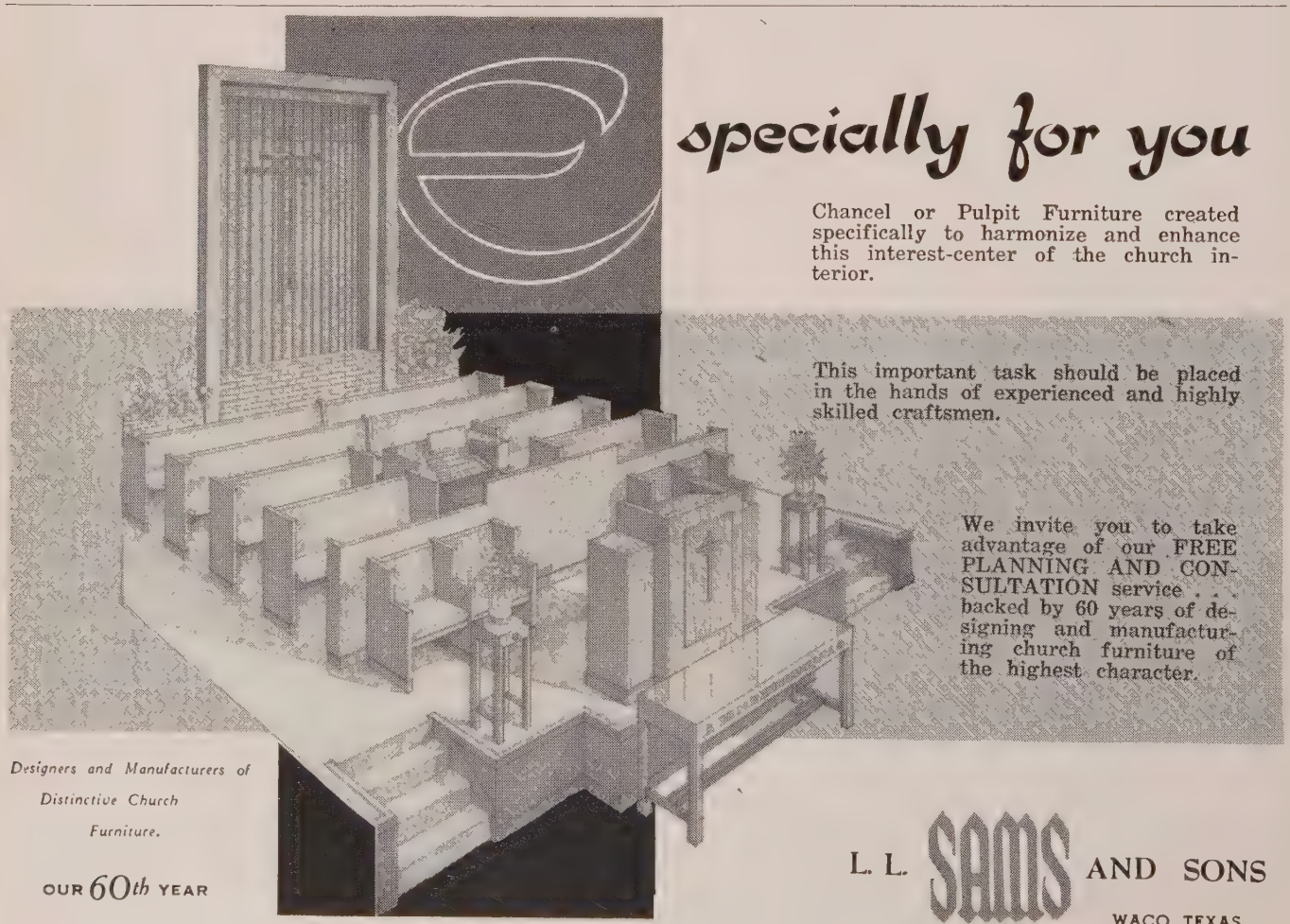
* * * We are slow in learning to interpret our ordinary experience. He (God) comes to us, but we see him not. He speaks, but we do not hear. His presence blesses us, but we do not know that he has been present. He gives us joy and we are made glad by the gift, but do not ask who the giver was. He has indeed beset us behind and before, but we have hurried on imagining that we were alone. He has healed us, but we knew not our Physician. He stands among us but we see only other people.

Many men and women have said to me that they have never had an experience of God. But I believe that that is almost never true; and to awaken to the meaning of experiences we have had may often prove the beginning of a conscious religious life.

Have you not sometimes become aware of something almost unbearably lovely in the natural world, so that it seemed transformed? Something touched you in the depth of your being, and remained for a while as an influence that cheered and sustained you. But did you know what it really was? It was that Wordsworth calls "a presence that disturbs us with the joy of elevated thoughts." It was God!—*A. Herbert Gray in The Secret of Inward Peace; S.C.M. Press.*

God Revives

Cheer up friends and neighbors, now it's Easter-tide,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Stop from endless labors, worries put aside;
Men should rise from sadness, evil, folly, strife,
When God's mighty gladness brings the earth to life.

Out from snowdrifts chilly, roused from drowsy hours,
Bluebell wakes and lily; God calls up the flowers!
Into life he raises all the sleeping buds;
Meadows weave his praises, and the spangled woods.

All his truth and beauty, all his righteousness,
Are our joy and duty, bearing his impress;
Look! The earth waits breathless after winter's strife;
Easter shows man deathless, spring leads death to life.

Ours the more and less is, but changeless all the days,
God revives and blesses, like the sunlight rays.
All mankind is risen, the Easter bells do ring,
While from out their prison, creep the flowers of spring.

—Tr. by Percy Dearmer

Leader

He was a dreamer, so men looked at Him
From under drooping lids with alien eyes,
Counting His promised Kingdom but a whim,
A half-wit's fancy in a noble guise!

And stung by His barbed words, they sneered until
Having one day more courage than before
They nailed Him to a Cross, on a high hill,
Thinking to close His lips forevermore.

What fools they were! With every hammer blow
They sent His story ringing down the years,
That One had lived and loved all people so
That He would die for them in blood and tears.

Dorothy Louise Thomas

Bereavement

Bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love. Love remembered and consecrated by grief belongs more clearly than the happy intercourse of friends, to the eternal world; it has proved itself stronger than death.

Bereavement is the sharpest challenge to our trust in God; if faith can overcome this, there is no mountain which it cannot remove. And faith can overcome it. It brings the eternal world more near to us and makes it seem more real. It is not that we look forward to anything remotely resembling Ezekiel's vision of the valley of dry bones, still less could we find any comfort from the pathetic illusions of modern necromancy. These fancies have nothing to do with our hope of immortality, which would be in no way strengthened by such support. Rather does pure affection, so remembered and so consecrated, carry us beyond the bourne of time and place altogether.

It transports us into the purer air, where all that has been, is and will be lives together in its true being, meaning and value, before the throne of God. The souls of the righteous are in the hands of God, and what is dear to him will never be plucked out of the land of the living.

—W. R. Inge

An Easter Carol

The Flower Carol which follows is a Swedish contribution. It dates back at least to 1582. It can be sung to the tune of "Good King Wenceslas."

Earth puts on her dress of glee:
Flowers and grasses hide her;
We go forth in charity—
Brothers all beside her;
For, as man this glory sees
In the awakening season,

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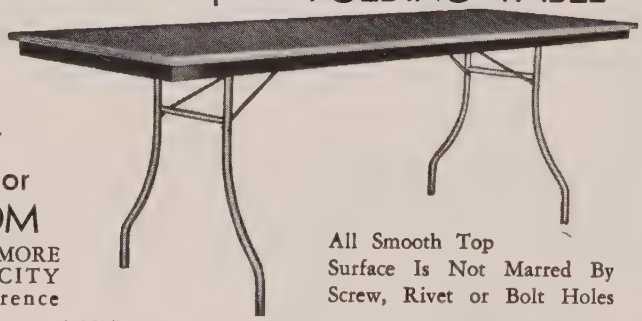

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Reason learns the heart's decrees,
And hearts are led to reason.

Praise the Maker, all ye saints;
He will glory girt you,
He who skies and meadows paints
Fashioned all your virtue;
Praise Him, seers, heroes, kings,
Heralds of perfection;
Brothers praise Him for He brings
All to resurrection.

Affirmation of Faith

I believe that the life everlasting flows from the Fatherhood of God as the stream from the spring. I believe that the Risen Christ is the visible witness to the sublime truth that the grave has no victory, and death no sting. I believe that immortality is something to be lived rather than something to be proved. I believe that the universe is God's house, that this world is not the only habitat of the living, but that in His house are many rooms. I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God.

Frances J. Olcott.

Protestant Saints

Protestants have sometimes raised a party cry around some of the Catholic saints. Thus Joan of Arc, as you may be surprised to hear, was basically a Protestant; so also were St. Francis of Assisi because of his spontaniety, and St. Catherine of Siena because she denounced the shortcomings of some of the clergy of her day. Yet one must acknowledge that among the best lives of the saints are several that have been written by Protestants (or even total unbelievers), and one of the most sympathetic studies of Teresa of Avila was a series of lectures on her delivered by that rugged and racy Presbyterian, Dr. Alexander Whyte. Even about party cries there need, as a rule, be no very serious objection, for they at least reveal a perception that holiness is holiness wherever it is found; this kind of veneration of the saints is far preferable to indifference. The mission of the saint is always irenic.—*Theodore Maynard in Saints for Our Times.*

Thought for Easter

O happy world today if we could know
The message of that morning long ago!
There is no dark despair that cannot be
Evicted from the heart's Gethsemane;
For faith is always more than unbelief,
And vibrant courage triumphs over grief.

—Mary McCullough

New Born

When I would shrive my soul of sins
I seek no mortal priest;
But where the day in dawn begins
I climb from out the beast.

(turn to page fifty-six)

Priming the Preacher's Pump

David A. MacLennan

Before this month is over Christians will be observing Lent. Even those of us who are, as we say, "free churchmen," or members of non-liturgical churches, can use the weeks preceding Easter to follow in reverent imagination our Lord's journey to Calvary. Arnold Bennett, the English novelist, was no believer in the supremacy of the spiritual. He actually rebuked his friend H. G. Wells for bringing God into a fictional situation. But the British writer J. B. Priestly recalled how Bennett was stirred spiritually by hearing a worthy performance of Beethoven's symphony, *Eroica.* "Well, Priestly," said Bennett when they met in the lobby of the concert hall afterward, "it lifts you up; it lifts you up." Noble music does lift us up. The cross on which Jesus Christ died lifts us up. (John 12:32 is fulfilled in many ways). Its power to exalt and purify and direct the spirits of men seems to grow with each passing year.

Following our rule of suggesting sermon themes and ideas for the month following, we shall consider material which may be useful on the five Sundays of March. Even now, if we are wise, we shall begin preparation of ourselves by walking in reading, meditation, prayer, the royal pathway of the holy cross—as Thomas a Kempis called it. Each man and woman committed to the service of Christ will have his favorite reading for devotional purposes, in addition to the classics of the soul's quest contained in our Scriptures. Let me commend one unusual collection of letters published in 1956—*Dying We Live.* Reinhold Niebuhr and George N. Shuster wrote forewords to these final messages from men and women preparing for their death as martyrs in the terrible years of the Nazi terror in Germany—1933-1945. Let me quote from two letters, one by a Protestant, who was a Ph.D. of Heidelberg, a political worker in the German Republic, Dr. Theodore Haubach. A month before his execution in 1944 he wrote to his fiancee a letter with theological overtones reminiscent of another distinguished former German, Dr. Paul Tillich:

"You know that in the course of my life I have had to put up with many evil things; don't you feel, in the pit of affliction, how near God is, how very close to you? The 'dear Lord' of whom we Protestants speak in a somewhat diluted and simple-minded fashion is very likely a bit scanted there. But that other God, that abyss of mystery and might, the God who speaks to Job out of the whirlwind, behold, he has placed his powerful hand on you: 'From midnight cometh gold, and around God shineth an awful light.' . . . Yes, this abyss of light is also an abyss of fire, and if we do not bend the knee—'Lord, Thy will be done'—we break. . . . these are not meant to be unctuous words. All this is much more serious. Let us not try to get rid of pain by lying, nor of misfortune by disembling; let us honestly take hard things hard—just as hard as they are. Only when, with heads bowed, we feel within ruthless force the presence of the thrice-holy Master, only then is the *De profundis* answered by the *Resurge te* of the angels. . . . when misery assails you, do not resist, but give yourself up to it. Did not even Christ call out on the cross, 'My God, my God, why hast thou forsaken me?' Yet he was God's son and very close to paradise. Only in the outermost night of misfortune does the voice of the angel answer when you call on him.' (*Dying We Live,* pages 221, 222. Pantehon Books, Inc., New York 14, N. Y.)

Consider also the cross of Christ speaking through this faithful follower of the crucified and risen redeemer. He was one of our separated brethren, a priest of the church of Rome, the late Father Joseph Muller, executed September 11, 1944, at Brandenburg-Gorden. From his prison cell he wrote his brothers and sister: "There is always a stretch of the road that each must go alone, and that is precisely the most difficult and the darkest part of the road on which lies the peak of the mount of suffering. Thither each must let the other go—all alone; and that is the personal Golgotha of the individual brother or sister. Let me tell you, Lord, of the sorrow that one brother has brought to his brothers and his sister and that has poured out toward them so overwhelmingly. Not in order to complain—no, only in order to build a bridge to you, Lord, and from you back to my loved ones, who are subject to the same will of God as I—the sanctification of the soul." (*Dying We Live,* page 275).

Do these words written by modern martyrs reach you? Do they not speak of "the fellowship of his sufferings" and "the power of his resurrection" (Philippians 3:10)? As I brood over such witnesses, such true disciples, and reflect on my own well-fed, privileged and coddled life I hear a voice as loud as conscience: "In your struggle against sin you have not yet resisted to the point of shedding your blood." (Hebrews 12:4). But I am not left wallowing in a pool of remorse, because that man on the cross sends me back again to take my share of discipline for his sake and his kingdom. You and I may even "build a bridge to you, Lord, and from you back to our loved ones" and the people to whom we minister in Christ's stead.

Sermon Seeds

1. *"What's There In it For Us?"* Text —"Then Peter spoke and said to him, 'Here we have left all we had and followed you. What are we to have?'"—Matthew 19:28 (Goodspeed translation) Introduction: the response of many persons to any appeal for commitment to a cause is the question, "What's there in it for me?" Even the apostle Peter asked Jesus the question. Was it because mixed emotions were stirred as he heard the Master make his demand upon the man of property? (Matthew 19:16-24) Certainly Peter and the other disciples had given up everything pagans reckon to be valuable to serve in Christ's task force. This sermon outline gives one possible answer to the question which individuals in this Lenten season may be asking when once again the claims of Christ are presented to them. Sermon Seed two gives another outline by an eminent contemporary preacher.

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

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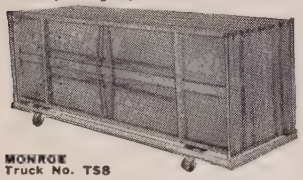

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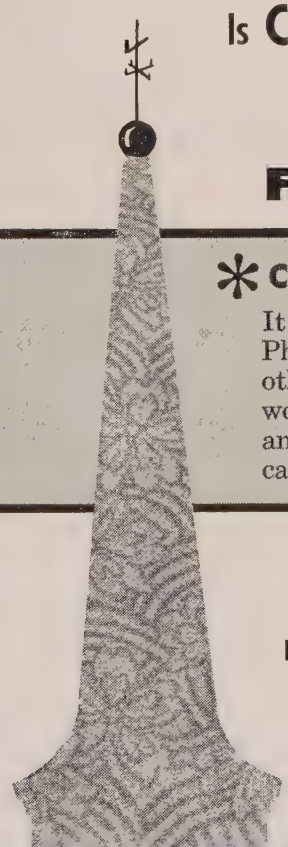

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Jesus could have dismissed Peter's question as being both irrelevant and selfish. Christ might have said, "Any person who asks such a question has no idea what following me means." Instead Jesus with his unfailing courtesy and understanding answered the question. He said in effect that the man or woman who makes the sacrifice to share in Christ's campaign will share in Christ's victory. "He who bears the cross will wear the crown." Moreover the Christian soldier will receive far more than he gives up, although the rewards of valor in Christ's service will be spiritual and therefore more enduring than material prizes. He will have eternal life, with all its marvelous surprises.

"What are we to have?" If you make the great acceptance of Christ and his cause, you will have all this and heaven too. To be more specific you will have (1) *Comfort.* This is not precisely the same as comfortableness. Divine disturbance accompanies commitment to God's kingdom. But there will be the deep comfort of knowing that our sin is forgiven, that in spite of our true character we are accepted by God who is love, pure, holy and transforming. "Come unto me, all who labor and are heavy-laden, and I will give you rest." He speaks such "comfortable words" to our condition. He shares the yoke with us, and we find the load lighter and our shoulders and hearts no longer sore. He gives us the assurance no one else can, that all is well for all who put their trust in him, follow and obey him. (2) Second of his gifts is *a Cross.* As Samuel Rutherford, 18th century Scottish minister and saint said memorably, "If you have not got a cross you have not got Christ, for it is one of the first of his gifts." A cross is a voluntarily accepted burden. A cross is a load you may evade, an obligation you may escape, a cause you are not compelled to support except by your enlightened and sensitized conscience. Every man, every woman, knows what his cross may be; every Christian knows that shouldering a cross for Christ's sake and the Gospel's brings Christ near. Racial understanding, world peace, adequate housing for low-income families, Christian unity and advance on every frontier, Christian education and evangelism everywhere in the inhabited world, reclamation of juvenile and adult delinquents—how many causes wait for Christians to get under them and behind them! (3) Carrying a cross for Christ means carrying a cross with Christ. Therefore, another reward of Christian discipleship is *companionship.* A Christian is a person who has been admitted to a new divine fellowship. Eternal life is life in God. Commit yourself to God in Christ and you will find yourself united to the love of God in Christ Jesus. Nothing can separate you from this love. But the Christian also knows the fellowship of the good companions who are comrades of Christ. As another has said, "so long as

there is a Christian church, it ought to be impossible that a Christian should ever be friendless or lonely." Is there a city, town, village, countryside in which the Christian cannot find a company of friends?

(4) *Certainty* as to life's meaning, life's destiny, life's true values is an increasing experience of the Christian. Much will remain tentative to the end of the road here. But of some facts we can be sure. "I know whom I have believed." "I know that my Redeemer liveth."

"I know that all things work together for good to them that love God." "I know that in our Father's house are many abiding places, that because he lives we too shall live, that there will be reunion with all in Christ beyond earth's separations." "I know that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and that he shall reign for ever and ever."

II. *Question and Answer for all Enquirers,* or, *What's the Question? What's the Answer?* The latter title is suggested by the last words of that enigmatic personality, the late Miss Gertrude Stein. Most people associate the line, "A rose is a rose is a rose is a rose" with Miss Stein. When she was dying, Miss Stein is said to have roused from a coma to ask anxiously, "What is the *answer?*" Then she lapsed back into unconsciousness. Later still, she roused herself once more and asked even more intensely, "What is the *question?*" On a Sunday in the season hallowed by associations with our Lord's pilgrimage to Calvary and beyond, the question may be, "What difference will it make if I become a Christian?" Why accept Christ as my Saviour and Lord?" One of the bishops of the Methodist Church, Dr. F. Gerald Ensley of Des Moines, has a powerful, convincing sermon on this theme. He used the title, "The Difference Religion Makes" and the sermon was printed in *The New Christian Advocate,* January 1957 (740 North Rush St., Chicago 11, Illinois).

Here are Bishop Ensley's main points: (1) *Religion* (and Dr. Ensley of course means the Christian religion) *makes life worth living.* From the perspective of Christian faith, "the universe makes sense." Life is worth living when it has meaning and when the meaning and purpose furnish motivation. Here Bishop Ensley's text—Psalm 36:9—is an accurate report: "In thy light shall we see light," (2) Christianity *makes men worth loving.* Because God's high appraisal of ordinary human beings is so high, we must raise our estimate. Listen to Bishop Ensley's fine affirmation: "Even the lowliest human being has an infinite sacredness as God's child. People are not things to be used and, like razor blades, thrown away when they lose their sharpness. They are not guinea pigs to be made subjects of involuntary experiment. They are God's children, to be honored and served for his

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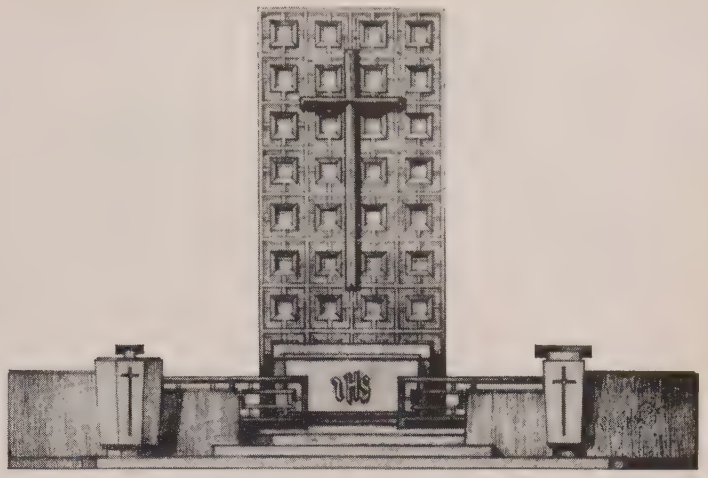

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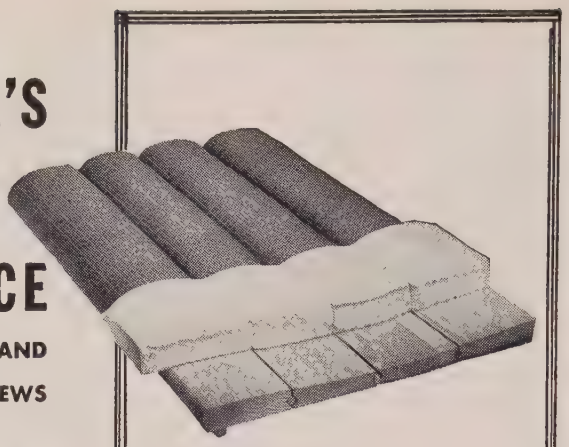

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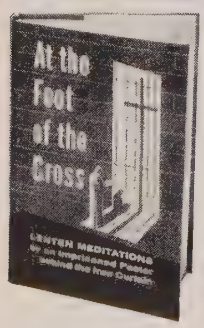

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sake and theirs." Does someone suggest that we can love people for their own sake without a cosmic reference?—that humanism minus theism prompts such high regard, respect and appreciation? Does it? What about the "rejects" of the world—the subnormal, the incorrigible, the perverted? Can we love our enemies if we do not love God whose blessed son said we must love the worst? "In the light of God's love for men we find men worth loving."

(3) Bishop Ensley's final point is that Christianity *renders sacrifice worth making.* Even technological achievement in creating and despatching successful earth satellites requires sacrifice. Can we create with God a more Christian world order without paying a high price? Once when I was young and brash and bold—though quaking in the actual encounter—I debated with Lord Bertrand Russell. A perfect gentleman in all his dealings with me, he displayed impatience only once. I had mentioned the necessity of sacrifice to make a marriage successful. "I am tired of hearing Christians talk about sacrifice. The good life should not require such self-denial and self-sacrifice." Tired we may be, but all through life there runs a cross. "There is no gain except through pain; there is no life except through death." The cross of Christ is the ground plan of the universe. What it symbolizes is woven into the texture of existence as a red thread used to be woven into British navy rope. Christian faith assures us that Christ did not die in vain, nor is any sacrifice for him futile. After Calvary comes Olivet. Following crucifixon is the resurrection. "In the light of God's ultimate triumph, our sacrifices are made worth while."

Thank you, Bishop Ensley, for this searching, clear exposition of the Christian answer to the question, What's the difference?

III. *How to Leave the Ranks of the Uncommitted.* Text—"You must dedicate yourselves to God as men who have been brought from death to life, dedicating your members to God for the service of righteousness." Romans 6:13 (Moffatt). Consider also Dr. J. B. Phillips paraphrase of the same verse: "But, like men rescued from certain death, put yourselves in God's hands as weapons of good for his own purposes." Discussion of the struggle between East and West, between Soviet Communism and Nato democracy invariably includes references to the "uncommitted nations." They present a problem, an uncertain power. Commitment one way or the other must be made. This is true for individuals. We cannot forever drift. If we persist in drifting at last comes the point of no return, and over the cataract we go. Life gets made up even when our minds do not. An able, dedicated Canadian Christian, Dr. W. Fraser Munro, Editor of *The United Churchman,* published in Sackville, New Brunswick, is

author of a helpful devotional booklet, "Christ and You." In his introduction he discusses "The Disciple and His Commitment." His emphases provide an illuminating and inspiring outline for a sermon or a series of sermons. With his gracious permission I reproduce them for you. (1) *Christian commitment is to a person.* (Scripture suggested is Matthew 10:22-25; Matthew 16:21:26). It is not to a program primarily, nor to an ideology, not to an abstract "way of life", but to a person. The person is not a dead hero but a living Lord. He is history's unique personality, Jesus Christ. Dr. Munro quotes the answer of St. Irenaeus to Marcion, 2nd century heretic. "What new thing did Jesus bring?" asked Marcion. "He brought all that was new in bringing himself." Full commitment to this new person makes us new persons. (2) It is *commitment to the will of God.* (See Hebrews 10:5-9) This commitment to God's will and plan is more than submission, pious resignation to the inevitable as is sometimes stressed in certain pietistic hymns. It is active acceptance of God's daring design. As great Christians have insisted, "commitment to the will of God means simply the giving of our wills to God." (3) *Commitment to Christ means commitment to the kingdom of God.* (Mark 4:30-33; Matthew 13:44-46). What is this realm? Jesus described it, suggested it, implied it, but never defined it. It is the Father's kingly rule within us, among us; it is past, present, future. We cannot bring it, but we can work with God as he brings it to fulfillment. (4) Interesting is Dr. Munro's fourth emphasis that *commitment is to maximum efficiency.* "The objective of genuine evangelism is not just more Christians, but more effective Christians." What about our equipment to fight on Christ's side? Are we as the army used to say among the "effectives", or part of what the ancient Romans called the "impedimenta"? More than a football team can be burdened by a man who plays "drawback"! (5) Christians are *committed to spiritual growth.* (Luke 2:41-52; Ephesians 4:13-16) (6) Our *commitment is to disciplined living.* (John 15:1-5; 1 Cor. 8:9-13). Note the link between the words "discipleship" and "discipline." What does discipline involve? Dr. Munro's final point is that when we go all out for Christ and his cause we commit ourselves to be martyrs. (Acts 1:6-8; 22:17-21 Mark 10:28-30). This is what early leaders meant by "white martydom"—witness, as the Greek word originally meant. "Red martydom" (death) is rare today in most countries. But the "white martyrdom"—the witnessing in daily life, is indispensable and imperative. As the scriptures suggested disclose, witnessing may make us unpopular, may create opposition. But the living Lord supplies the armor against all missiles of hostility, and is our companion on every field of conflict. No martyrdom for Christ is ever wasted.

IV. *"And here, O Lord, we offer . . ."* Text—Romans 12:1 On what is known as Passion Sunday in the church calendar, many churches have the Lord's Supper or Holy Communion. At the heart of every Christian service of Communion, whether it be called sacrament or ordinance, is the note of offering, of the sacrifice first of God himself in the son of his love; and then of ourselves "as a living sacrifice, holy and acceptable to God." In every liturgy, Roman, Eastern, Reformed or Protestant, this New Testament emphasis is struck. Look at the service books of our denominations and in every form of the "great prayer" you find it. Dr. Donald Soper of England, evangelist and social action leader extraordinary, in his Lenten book a year ago (*All His Grace,* London: The Epworth Press) found in the structure of the communion service four acts of offering. You and I may well borrow Dr. Soper's insight and make it our own and our people's. (1) The offering of our minds to God. This is emphasized in the liturgy of the Word, as liturgical scholars call it. Always the Word read and preached (however briefly) should precede the breaking and blessing and giving

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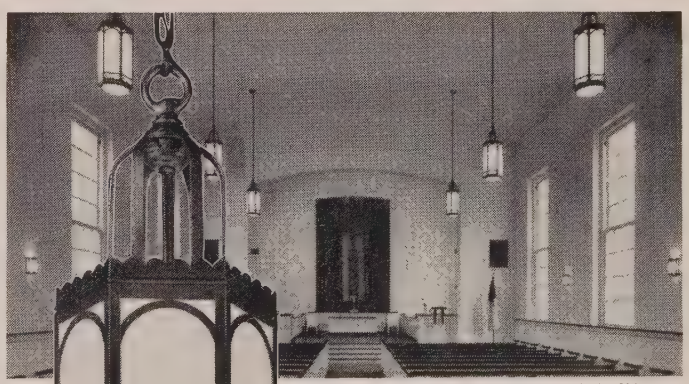

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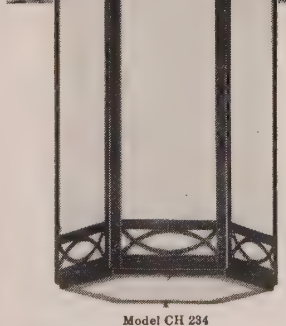

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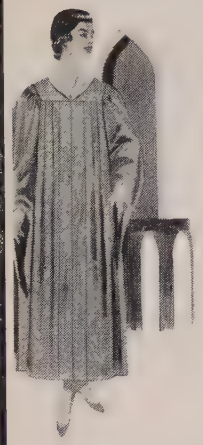
and receiving of the bread and the cup. Even when intellectual difficulties remain, our spiritual assent to the faith can be and should be given. Do I say "Amen!" to the Gospel? Do I bet my mind that Christ is right? Let me offer my mind to his mind and Spirit and he may offer me his truth to make me free. (2) In the offertory itself, we may make a genuine offering of our material possessions. God who has given us life and love, salvation and eternity, is the true owner of all that we possess. Primitive communism "all things in common" was soon and I think rightly abandoned by the church. But it was never wholly forgotten that Christians must offer their material wealth to God, for his use; and in our central act of worship the common pooling of our resources for the welfare of Christ's community has never been forgotten. As Dr. Soper declares, "The Offertory in the Sacrament of the Lord's Supper is the eternal declaration of the social Gospel . . . It is at one and the same time personal, spiritual, corporate, and economic." Do I offer under these symbols my world of goods and possessions to God, and through him, to the Christian Church? We could repeat the miracle of the feeding of the five thousand in country after country if we brought our resources to God that he might bless and use them. (3) We offer our thanksgiving to God for his unsurpassed gift of Christ. This indeed is the eucharistic or thanksgiving service of the whole church. To look at the cross is to be filled with "wonder, love and praise." We also "offer Christ." "Christ our Passover is sacrificed for us." Not as our Roman brethren believe, as he offered himself on Calvary. That sacrifice cannot be and need never be repeated. But we lift him up in our prayers and pray that we may be acceptable to him. We offer ourselves and our fellow Christians to him and in him. This is our spiritual sacrifice. Finally (4) we offer ourselves to God "no longer as sinners hoping for salvation, but as servants ready and equipped to do his will."

Dr. Soper has a fitting, concluding word for us: "Let a man make his offerings at the Holy Table, and I believe that he will be disposed thereby to believe in the reality of Christ's offer, and also, and best of all, that he will trust in his Lord to fulfill that offer in the common round and the daily task." (*All His Grace,* page 116)

V. A Palm Sunday theme may be the classic one of the kingship of Christ. Title could be the text, *Art Thou the King?* or *Is Christ the King?* (Matthew 27:11; John 18:33). On the first Palm Sunday many hailed Jesus as the longed-for king, the deliver for whom they and their ancestors had yearned. They made his entry into the nation's capital city a kind of coronation parade. Strange coronation! incredible king—reigning from a cross! Is Christ king of all the world? We cannot claim that he is . . . not even that he is supreme in the nation we love best, although much of its heritage and common life shows the influence of this divine Lord. With the writer of Hebrews, "we see not yet all things in subjection to him, but we see Jesus, crowned with glory and honor . . ." (Hebrews 2:9). Ever since the crucifixion and resurrection the church has declared that Christ is king and must one day recover all the lost provinces of his empire of love, that he must take his kingly power and reign. Earliest Christian creed (Philippians 2:11) is that Jesus Christ is Lord and earliest and most persistent hope is that there will come a day when every tongue would confess that he is Lord. To Christ's most famous follower and exponent favorite title for Jesus was Lord. To Paul the heart of the Christian faith was the Lordship or kingship of Christ. What did the apostle mean by that? As Dr. George Barclay pointed out in his studies of Paul's life and teaching, he meant two things. (1) Jesus Christ is unique. No one is like him, no one is near him in wisdom, love, beauty of spirit, power to change lives, authority to win and keep allegiance we are not prepared to give to any other. (2) Jesus is Lord of all life. He is king over every realm. He is supreme not simply in an area we label spiritual as distinct from the secular. He must reign over every part of our common life—family life, school, sport, business, politics, the church itself.

Are these two meanings needed today? Do we tend to treat Jesus as just one among several good and great men? Who was it that said, " Jesus did not say, Discuss me, but Follow me?" Jesus is ultimately not a person with whom or about whom to be argued or debated. He is Lord, the rightful king of our loves and of the world's life. "Jesus shall reign . . ." "Crown him with many crowns. . . ." What may this mean in specific cases? Do you know the grand story out of Scotland's history—in the days of James the Sixth when that little king tried to reintroduce Romish ways in Scotland. The best men of the church met him at Falkland. A great reformer, James Melville, calmly, reasonably (as we think) "laid it on the line". The monarch querulously interfered. James demanded how they dared act in such a seditious, obstructionist manner. And Melville took him by the sleeve. "Sir," he said, "we will reverence your majesty always, namely in public, but since we have this occasion to be with your majesty in private, and the truth is, you are brought into extreme danger both of your life and crown, and with you the country and kirk of Christ is like to be wrecked, for not telling you the truth and giving you a faithful counsel, we must discharge our duty therein, or die traitors to both Christ and you. And therefore, sir, as divers times before, so now again, I tell you there are two kings and two kingdoms in Scotland. There is Christ



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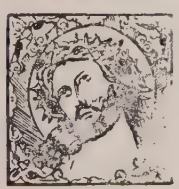

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Jesus the king, and his kingdom is the kirk, whose subject King James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head, but a member." "Art thou a king . . .?" "Thou sayest."

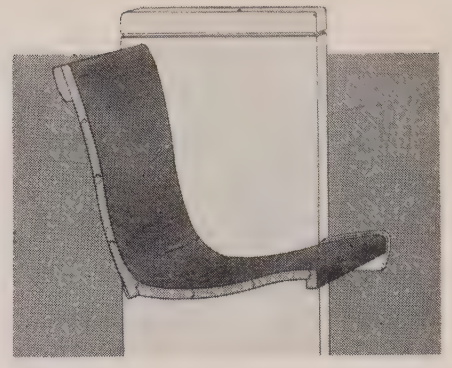
* * *

Parsons' Book-of-the-month

"Calling all Anglicans!" was my first impression of *Preaching The Christian Year,* edited by Howard A. Johnson (published, 1957, by Charles Scribner's Sons, New York, pp. 243, $3.75.) It will be read most widely by Anglicans if only because the eight contributors are distinguished Episcopalian scholars and preachers. But Lutherans and members of so-called non-liturgical churches will be among the books' readers. This is not an Episcopalian equivalent of a miniature *Interpreter's Bible,* but a scholarly, Christian presentation of the rationale of the eight seasons of the Christian year.

In seminary circles, both teachers and students speak of "non-theological factors." Scant consideration is given such factors in these discussions. Indeed, this book's helpfulness lies chiefly in the cogent presentation of theological foundations and implications of "the mighty acts of God" to be celebrated and expounded in the seasons of the Christian year. To read Professor Albert T. Mollegen's treatment of preaching in Christmastide and the Epiphany Season is to be engaged in a stimulating and faith-eliciting study of the Incarnation and Atonement. "It is Christ who came, ministered, was crucified, is risen, is ascended, and who breathes out his Spirit upon us—it is this, the only Christ, whose nativity is celebrated in Christmastide as a birth for us." —page 32.)

Other teachers briefly relate some of the history behind the seasons and festivals, explain why particular scriptures were chosen for the days, and indicate themes to be treated. Dr. Theodore P. Ferris of Trinity Church, Boston, represents the pastor-preacher of the group. As one who has also taught homiletics, Dr. Ferris gives two sermonettes characteristic of his clear



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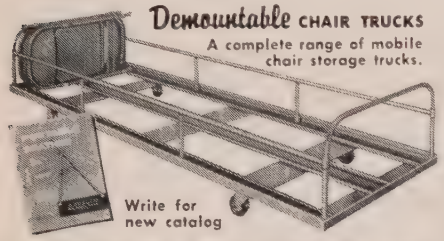

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Notable Quotes

PASTORS AVERAGE 60 HOURS A WEEK (*NEW YORK TIMES*, Dec. 3, 1957) FREMONT, Ohio (UP)—How many hours a week do preachers work?

That question was asked of thirty-six Lutheran ministers at a meeting here. Most said they were on the job an average of sixty hours a week.

Laymen attending the same meeting were asked how long they thought their pastors should work. They said sixty-four hours.

However, both ministers and laymen agreed on priorities that should be given to various tasks. Listed in order were preaching, teaching and visiting the sick.

Preparation of sermons ranged from one hour to more than twenty-four hours, according to answers on questionnaires by the ministers.

The Rev. David Wolber of Sandusky, Ohio, who read the results of the survey to the conference, pleaded with the "one hour man" to step forward and share the secret of his speed.

No one volunteered.

* * *

"*Psychosis* (*Sigh-Cosis*)—An affliction of Christians who, when asked how they are, or how the world is, take only a gloomy view and reply with a "psy" (or sigh). Believing that the whole weight of creation rests on their shoulders, they are never known to laugh. Remedy: adoption of the attitude of Martin Luther, who once wrote: 'This morning I am leaving the entire universe in God's hands and going fishing.'"—*Christianity and Crisis.*

* * *

"FOR THE NEW MINISTER (*Methodist Recorder*, Aug. 30, 1956)

1. Do not idolise him. Give him a wide range of tolerance from your ideal.

2. Do not expect to be thrilled by every sermon. Many minds are in the pews, and the wise preacher will play on many strings.

3. Do not expect him to go out applying a salve to everybody who harbours a grudge. That only encourages them in their grudgery.

4. Do not compare him to your favourite preacher. Make him your favourite.

5. Do not expect him to dig you out of a hole. Come out yourself and meet him half-way.

6. Do not embarrass him by expecting him to know your name. Tell him who you are—several times, if necessary. It should be no secret.

7. Do not condemn his weaknesses. By your own service help to make up his 'lack.'"

* * *

"*We Ought To Think Twice Before We Say*—(Arnold Hilmer Lowe, Westminster Presbyterian Church, Minneapolis, Minn.)

We ought to think twice before we say:
"The weather is too bad."
Too bad for what?
Too bad to go duck shooting?
Too bad to go deer hunting?
Too bad to go ice fishing?
Too bad to sit through a football game?
Or, too bad to go to church?

We ought to think twice before we say:
"It's too far to drive."
Too far to where?
Too far to drive to a concert?
Too far to drive into the country to see nature in full bloom?
Too far to drive to a business engagement or to work?
Or, too far to go to church?

We ought to think twice before we say:
"It takes too long."
Too long for what?
Too long to sit through a movie?
Too long to sit through a concert?
Too long to sit through a play at the theater?
Or, too long to sit through a church service?

We ought to think twice before we say:
"I am too tired."
Too tired for what?
Too tired to keep a dinner engagement?
Too tired to go to a party?
Or, too tired to go to church?"

* * *

Jest For The Parson

(From *Hilltop Views*, published by the students of Colgate Rochester Divinity School, Nov. 26, 1957:)

I never get mad, I get "hostile";
I never feel sad, I'm "depressed",
If I sew or knit and enjoy it a bit,
I'm not handy, I'm simply "obsessed."
I never regret, I feel "guilty",
And if I should vacuum the hall,
Wash the woodwork, and such, and not mind it too much,
Am I tidy? No, "compulsive", that's all!
If I can't choose a hat, I have "conflicts"
With ambivalent feelings toward net,
I never get worried, or nervous, or hurried,
"Anxiety", that's what I get.
If I tell you you're right, I'm "submissive",
And when I disagree, I'm "defensive" you see,
And projecting my symptoms on you;
Do I love? Well, that's just "transference"
With Oedipus rearing his head.
My breathing asthmatic is "psychosomatic"
A fear of exclaiming "drop dead!"
I'm not lonely, I'm simply "dependent",
My dog has no fleas, just a "tic".
So if I'm a cad, never mind, just be glad,
That I'm not a stinker, I'm "sick".

—*attributed to Jim King.*

NEW PRODUCTS

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 51, tear off, and mail. Don't forget to fill out the space for your name, address, and church.

Folding Chair

A new economy chair has been introduced by Samsonite. With an all steel tubular steel frame, the seat is covered with washable vinyl in a choice of three colors, and the feet have plastic protectors.

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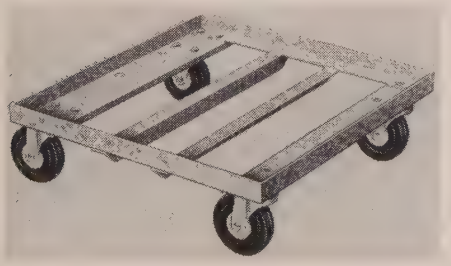

Utility Dolly

A new utility dolly with a carrying capacity of 400 lbs. and 20" x 20" x 6" dimensions made of hot-dipped galvanized angle iron with 4" ball-bearing swivel casters has been introduced by the Lakeside Manufacturing Company.

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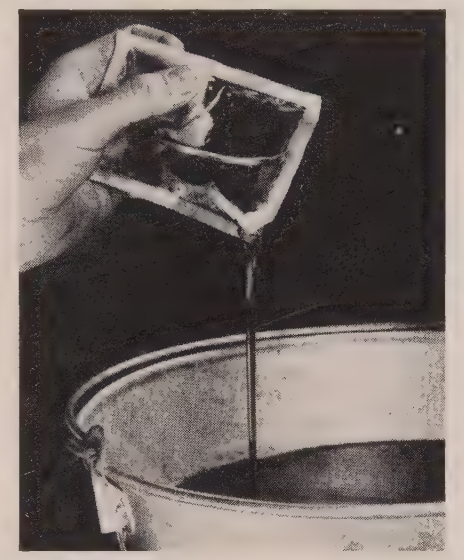

All-Purpose Cleaner

The International Chemical Company is introducing a new high-concentrate cleaning detergent for all purpose commercial use called "Rev". It is marketed in plastic pouches containing the precise amount of cleaner needed for a given amount of water. The manufacturer claims savings in the elimination of waste, storage space, and shipping costs. Sample pouches are available, and will be forwarded upon inquiry.

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A new 32 page book, "Teaching with the Flannel Board" has recently been published by Jacronda Manufacturing Company. It describes at least fifty ways to use the flannel board in teaching situations, and describes how a flannel board works, what cutouts are available, and includes a chapter on showmanship.

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Glenn D. Everett

New Complications

Congress is tackling the complicated problem of revising Social Security legislation. In its deliberations attention is almost certain to be given to several complications that have developed in connection with retired ministers and missionaries.

Parsonage as Earned Income

One of the most serious is the fact that retired clergymen who still occupy a rent-free parsonage or live in premises furnished them in a church home must now count the rental value of their residence quarters as earned income, a fact which greatly reduces the amount of monetary income they can receive without giving up their social security payments.

This has come about as an unexpected result of the adoption by Congress last session of an amendment proposed by Senator Robert S. Kerr (D., Okla.). Senator Kerr did not intend nor foresee this result and is himself anxious that it should be corrected.

The Kerr amendment was designed to help those clergymen who serve in poorer parishes and who earn less than $4,200 in cash income a year. Social security benefits are determined on a sliding scale based on income up to $4,200 a year. Above that point, a minister, like any other person covered by social security, is in a position to draw the maximum benefits. These benefits run up to $200 a month for a widow with children and $162.40 a month for a retired man and wife when both are over 65. To the extent, however, that a minister earns less than $4,200 a year, his benefits are reduced.

Senator Kerr pointed out that if ministers are allowed to count the rental value of their parsonage as income (even though it is not subject to Federal income tax) they would nearly all be brought up to the $4,200 level and thus be eligible for full social security protection. The Senator's colleagues agreed that this seemed a worthy amendment and it was adopted without the formality of going through committee or being subjected to public hearings.

What happened subsequently is that the Social Security Administration has been obliged to rule that if the rental value of a minister's parsonage counts as earned income for social security purposes before retirement, it must similarly be counted as income earned from his profession after retirement.

Limitation on Income

There is a limitation on the amount of income a man may receive from his profession and still receive social security. In any month that he earns more than $85, he starts losing social security payments. If the rental value of his parsonage is $75, that nearly uses up his allowance right there. If he supplies pulpits from time to time or performs weddings or funerals, he had better do so gratis because any honoraria given him are considered income from his profession and will cost him his social security check.

Small wonder that Mr. Charles Smith, associate Washington secretary of the National Council of Churches, observed that the Kerr amendment, if left on the statute books, will "upset the retirement plans for many denominations."

Since it was not the intent of Congress to upset these retirement plans by limiting so drastically the amount of money a retired clergyman can earn, an attempt will be made to rephrase the amendment or repeal it altogether.

Of course, the problem could be alleviated if Congress would raise the limitation of $1200 a year on the outside earnings which a recipient of social security may receive. This is a very unrealistic limitation, particularly in the case of young widows with children. Many widows today have to take a job and forego their own social security benefits (the children can continue to receive their payments) because they cannot afford to keep up their homes on $2400 a year.

No less than 55 bills are presently before the House of Representatives alone to lift this limitation on earnings and more bills come in each day. Some members like Representative Merwin Coad (D. Iowa), a former preacher, would lift the limitation entirely. This raises the prospect, however, that workers would not actually retire at 65 but would start drawing social security anyway.

The problem of how much earnings a retired person should be allowed and still be considered "retired" is a difficult one. The $1200 limitation probably will be raised because it is causing too many problems.

As another example of the complications that arise under it, a retired minister who writes a book will lose his social security if he receives more than $1200 royalties on it in a year or if his other earnings, plus the royalties top $1200.

—continuing our series on Ministerial Income Tax

in Social Security

But if it is a book he wrote before he retired which is still earning royalties, this doesn't count. He hasn't worked at his profession to earn that. Beware, though, if he revises it for a second edition. Then the royalties do count because he's done some work on it since retirement.

It does get very complicated—and somewhat silly.

Over Fifty and Disabled

Meanwhile an unexpected complication has also arisen from ministers under the act which Congress approved in 1955 establishing benefits for persons over 50 who become completely disabled.

Due to an unfortunate and unforeseen complication, ministers between 50 and 64 who become disabled by accident or illness not only are ineligible for benefits under this provision—but they lose their social security entirely and aren't eligible for it at 65 either.

Here is how this has come about: When Congress passed the law providing that social security payments could begin at age 50, it ruled that a worker applying for such benefits must have been employed regularly in a job covered by social security for five out of the last ten years (or 20 quarters out of the last 40). No minister can qualify under this standard until January 1, 1960, because they weren't under social security until January 1, 1955.

This is unfortunate enough for the minister who becomes disabled between now and 1960, but, due to another technicality in the law, he faces loss of all his benefits even when he does reach 65. This is because the law requires that when a worker applies for benefits at 65, he must (a) have worked ten full years under social security; (b) half of the quarters since January 1, 1951; or (c) all of the quarters, except four, since January 1, 1955.

Most ministers will be obtaining their coverage by qualifying under the third alternative. This means that no minister can lose more than four quarters (one year) of employment before age 65 or he will not be eligible.

This particular "blind spot" will continue until 1965 at which time ministers will have ten full years under the programs and will automatically be qualified for life.

Between now and 1965, however, any minister who becomes disabled more than one year before his 65th birthday is in a bad position. This is not intended by Congress but, unfortunately, the technicalities have brought it about. Ministers have some company in this predicament. Farmers, dentists, architects, and a number of other occupational groups were also brought under social security in 1955 for the first time and are in exactly the same situation.

Congress is almost certainly going to take some action to try to remedy this discrimination.

The hardship was brought to our attention by two ministers of the Presbyterian Church in the U.S. (Southern), one of whom at 63 has had his second heart attack. His doctors have forbidden him to take up his duties again, yet unless he struggles back into his pulpit and holds out for another year, he will lose all his social security. Another minister at 56 has been stricken with an illness that confines him to a wheelchair. He, too, not only is ineligible for disability benefits but faces loss of all social security unless he can hold out until 1960.

Whatever change is made in the law will probably be made retroactive to take care of such hardship cases.

There is a sound basis for authorizing social security benefits for those who are completely disabled between the ages of 50 and 65. A man who is stricken with two serious heart attacks at 63 is not likely to live a normal span of life and if he doesn't get his social security when he needs it, may not get it at all. The man disabled by illness who starts drawing his retirement benefits early is probably not going to draw as many benefit checks as the man who retires in good health at 65.

Even this short discussion of the complications faced by a single professional group, the clergy, demonstrates the pitfalls that have arisen in what Representative Katherine St. George (R., N.Y.) calls "our jerry-built social security structure." Congress faces a task of considerable magnitude in revamping social security to make it simpler and more effective. Church administrators will want to keep in close touch with the proceedings in the House Ways and Means Committee to make certain that the inequities with respect to ministers and missionaries are ironed out in the general revision.

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NEW BOOKS

Theology and Philosophy

REALITY, REASON AND RELIGION, by Arthur Anton Vogel. Morehouse-Gorham Co., 208 pages, $3.00.

Dr. Vogel is William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House. He took his doctorate in philosophy at Harvard University. In 1955 he was delegate to the General Convention of the Episcopal Church.

The author in his introduction gives a very clear purpose for his volume. It is "to examine, explicate and criticize the type of explanation called metaphysical, which had its definitive origin in the thought of Aristotle. He shows how the specialized vocabulary in terms of which it makes its analysis of reality can be justified. Dr. Vogel believes that the significance and the proper evaluation of metaphysical explanation can best be introduced to, and and manifested for, the contemporary mind as it is distinguished from, and compared to, antithetical philosophical tendencies which are alive today. In examining the recent positivistic criticisms of metaphysical explanation, the author is interested in discovering why they take the particular form which they do. Instead of merely listing objections to the metaphysical position, he determines and examines the positive basis from which they arise. To the reader it is most evident that at this level of analysis that the issues between metaphysical explanation and its positive critics can be understood. After an historical interpretation of the relevant views of Aristotle for our topic and two chapters indicating positivistic reactions to the metaphysical position historically defined, the author states his systematic justification for a metaphysical explanation. The author's examination of Professor Paul Tillich's charges against Aristotelian tradition was of particular interest to this reviewer.

In an age of positive philosophy dominating so much of our thinking and living this book comes to define and to discuss clearly the validity of causal arguments for the existence of God, the relation of man's free will to God, and the charge that a God who is described as pure act must be a "lifeless" and "dead God."

W.L.L

CALVIN'S DOCTRINE OF MAN, by T. F. Torrance. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 183 pages, $3.00.

CALVIN'S DOCTRINE OF THE WORD & SACRAMENT, by Ronald S. Wallace, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 283 pages, $3.00.

Contemporary Protestantism is characterized by the renewed interest in the work and thought of the great reformers of the sixteenth century, particularly John Calvin. These two books, together with the recent publication of Calvin's *institutes* and his *tracts,* are a few of the scholarly contributions in the revival of interest.

Dr. Torrance's study of Calvin is of special interest to the reviewer, for instead of going through the tomes interpreting him, he goes directly to the sources and avoids the various schools of thought which have given us so many kinds of Calvins. He finds that one of the calamities of traditional exposition has been to make "Calvin's own distinctions too clean and too rigid." The four chapters on the "Image of God" and the two chapters on "Total Perversity" do much to correct the popular estimate and traditional exposition. The author shows Calvin's flexibility as well as his range and profundity of thought. This volume is a useful sourcebook for the study of Calvin's theology because it takes the reader directly to his works.

Dr. Wallace's volume is a careful and a new study of Calvin's Commentaries, Institutes, Sermons and Tracts. Its purpose is to "reveal what the reformer himself actually said, in order that misconceptions about his teaching may be cleared away. Therefore this work is not a critical study of Calvin but an attempt to express his teaching as copiously, fairly and sympathetically as possible." The author gives in a clear picture of the manner in which Calvin interpreted the Old Testament. The mystery of the sacramental union, too, is given in a way which brings meaning and understanding. Calvin justifies infant baptism through being born within the church. In the Lord's Supper, Calvin denies "that men carry away more from the sacrament than they collect in the vessel of faith."

Both of these books were written by ministers who held pastorates in the Scottish Church. They are clear and understandable twentieth century interpretations of a great sixteenth century Protestant.

W.L.L.

DOES MAN SURVIVE DEATH? Edited by Eileen J. Garrett, Helix Press, 204 pages, $3.75.

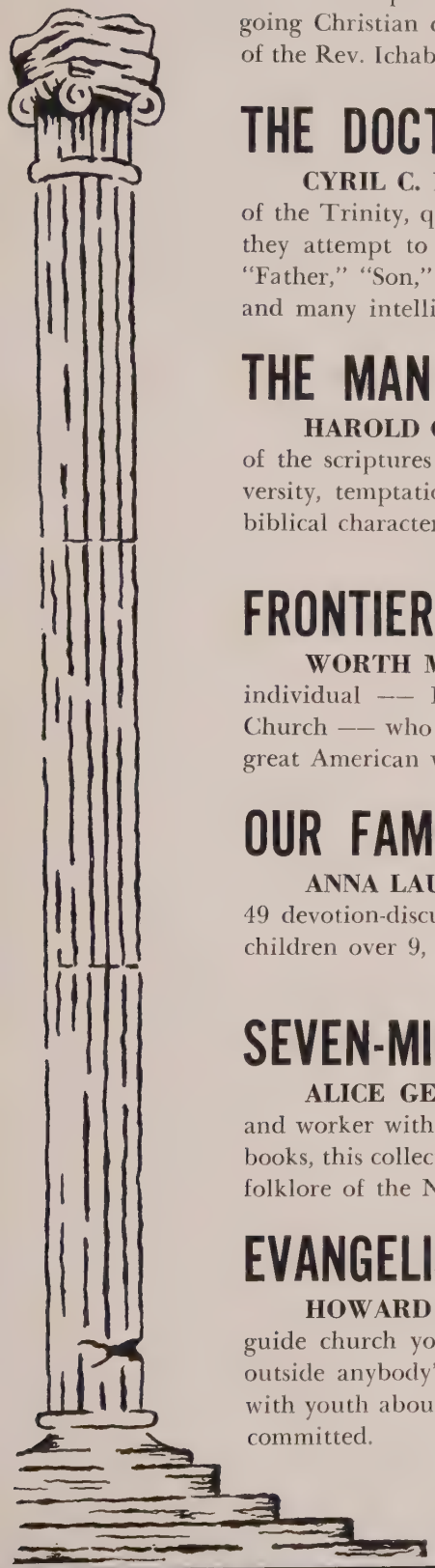
Here is raised, again, the eternal question. "If a man die will he live again." The editor, Eileen Garrett, is a well known sensitive both in England and the United States. Her ability has been subjected to many tests. All concede genuine psychical abilities. The demonstrations have been conclusive in that respect. But the experimenters have not agreed that the purported messages received through her have come from the spirit world. She herself in this book raises the question. Other mediums raise the same question. They are being used by some force but are not sure what it is.

Miss Garrett writes the introductory chapter. For the balance of the book she brings authorities from various fields of learning. For instance the findings of parapsychology are presented by H. Addingdon Bruce, William R. Birge, J. G. Pratt. The spokesmen for science are Martin Ebon, Emanuel K. Schwartz, Julius Weinberger, C. C. L. Gredory, R. A. McConnell and Giulio Cogni. For philosophy come Babriel Marcel, C. J. Ducasse and H. H. Price. For religion the authors are Cornelius Van Til (Protestant), James Collins, (Catholic), Samuel S. Cohen (Judaism), Ali Othman (Islam), Gerrit Lansing (Hindu-Buddhist) and W. Y. Evans-Weitz (Tibetan-Buddhist).

Following these chapters there are given seven case histories from the archives of psychical research. The general conclusion would be that there are many phenomina which cannot be explained by known physical laws. The method of reaching the departed by mediums may have to yield to other methods of research, for verification. Investigative centers for this purpose are being set up. Those who have lived in hope of survival may be assured by these papers that their hope is not vain.

The least satisfactory chapter is that which presents the protestant point of view. My own belief as a Protestant would fit in better with the Catholic and Jewish presentations. I can never conceive, as Dr. Van Til evidently does that survival after death is limited to those who accept the Christian Scriptures. As a Christian and a Protestant I have never felt it necessary to believe that heaven is the property of Protestant orthodoxy.

W.H.L.



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Comparative Religion

JESUS COMPARED: A STUDY OF JESUS AND OTHER GREAT FOUNDERS OF RELIGIONS, by Charles S. Braden, Prentice-Hall, Inc., 230 pages, $5.00.

Dr. Braden, who taught the history of religions at Northwestern University for many years, has established himself as an authority in the field of comparative religions. His book, The World's Religions, has been used and enjoyed many students in our college. This book like all which he has written combines clearness of thought and scholarly understanding of the subject.

The author, in making his comparison of Jesus with other great religious leaders, points out first how many of them have unusual birth stories. Most of them performed miracles to show their supernatural power. All had special conversation experiences which proved their godlike qualities. Perhaps no subject was there more disagreement than concerning the nature of God and His relationship in this world.

Dr. Braden's order of leaders is interesting. He follows his chapter on Jesus with that of Buddha. Here, while Jesus left only a few sayings, Buddha left three volumes. In Krishna we find the Indian Christ. Mahavira and Nanak, like Jesus, had unusual kinds of births. Confucius, unlike Jesus who lived only a short time, rounded out his three score years and ten. In Lao-Tzu's teachings we find essentially a "world-fleeing" point of view in contrast to Christianity's world-embracing. The religion of Zoroaster, Dr. Braden finds, is so difficult to date. He began his ministry at about same age of Jesus. Miracles too have been attributed to him. While Judaism and Christianity have often been compared, the reviewer has never seen a comparison of Moses with Jesus. The author points out in a very clear way how Moses was the founder of Judaism. Lastly, there is Mohammed. He is placed last because he was a late comer to the religious leaders selected by the author.

Sociologically this book gives insights into the secrets of leadership. Religiously it brings to focus the many similarities and contrasts of Jesus with other great religious innovators. Here is a book which can be used as a text in classes in religion but especially for adult study groups seeking to understand the Christian faith within the larger framework of world religions.

W.L.L.

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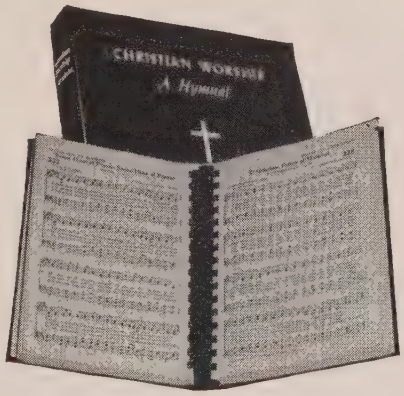

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The Church

AMERICAN PROTESTANTISM, by T. Valentine Parker, Philosophical Library, 219 pages, $3.75.

Once in awhile we come across a book which is so original and distinctive that it belongs in a class entirely by itself. This is true of *American Protestantism.* At the outset its scope, approach, and emphases are not easy to figure out. It is not primarily historical neither is it fundamentally theological. The first clue that we receive in regard to the predominant idea of the book is in its sub-title, which is *An Appraisal.* This appraisal of American Protestantism is a work covering a wide field and crammed with good material.

The first chapter is essentially historical. Its purpose is explained as follows: "If we are to make an appraisal of American Protestantism we must have some idea not only of America—that perhaps we need not supply copiously—but also of the church before the Reformation. We must follow, too, the meandering stream, sometimes subterranean and invisible, that issued into the deep river of Protestantism in our country." Although this is a big subject to deal with on twenty pages, Dr. Parker's summary is of the highest value.

Chapter II, which might be described as an interpretative survey, is entitled The Church Glorious. Another chapter has to do with the defects of the church and still another with the Christian ministry, its privileges, responsibilities and problems. There are very few, if any, of the important problems of the Protestant church which are not dealt with in this book, which has a background of wide reading and practical experience. Readers of divers branches of Protestantism will agree with Dr. Parker's sure-footed, irenic comments

upon the ecclesiastical trends and issues of today.

Now and then the reader will be inclined to regret that certain extra long paragraphs have not been cut into two or three. The style of the book, however, is not open to criticism. It is clear, vigorous, and vivid. *American Protestantism* is a well-written book unusually rich in information and ideas. In addition, it will stimulate the reader to engage in the useful exercise of doing some first-hand thinking.

L.H.C.

MY LITTLE CHURCH AROUND THE CORNER, **J. H. Randolph-Ray Simon & Schuster, 365 pages, $5.00.**

Here, from the pen of the minister who has guided the destinies of the Little Church Around the Corner in New York City for a third of a century is a first hand story of its origin and history. The subject of much publicity, both truth and fable, this is one of the best known churches in America. It has had but three rectors, the first two had the same name, Houghton. Each one, including the present incumbent, has shared in the original objectives of the church and the program of love and tolerance which has become its symbol.

It is a church which was founded to serve the poor but has numbered among its communicants the richest families of the past two generations. When the draft riots of the Civil War days shook New York City it became the harbor of refuge for Negroes. The black race still makes up a good share of its congregation and black children are the majority in its Sunday school. Because it offered a church funeral to a distinguished actor after another Episcopal church had refused to do so, it soon developed into a church for actors. Dr. Ray knows intimately most of the great actors of his generation. The church now sponsors an actor's guild, a social agency to aid those of the profession. The Morgans, the Vanderbilts, the Roosevelts, the Harrimans and other symbols of wealth find a place in this story.

Important also is the near-Victorian picture it gives of wealthy families in New York city during the past two decades—the high four story homes, the social protocol necessary for audience, the tassles of ornate wealth of that particular day. If wealth counts this was indeed the golden era of our nation.

But above all else the book reveals a very human rector with remarkably good judgment. Subsidized by the rich he was a friend of the poor. An high Episcopalian, he opened the doors of his church to those of many faiths. More than 65,000 weddings have been solemnized within its walls and more than 25,000 funerals have been conducted. For the funeral of an aged actress forgotten by her public the rector went out and purchased orchids that she could have flowers on her casket. That the Catholic wife of his Italian custodian could be buried next to the husband he arranged for a Catholic priest to consecrate the ground of a single grave in the church cemetery.

This book is rewarding reading if your faith in the Christian concept of service to humanity has been growing dim.

W.H.L.

The Bible

THE EPISTLE OF ST. JAMES, **by Joseph B. Mayor, Zondervan Publishing House, 596 pages, $6.95.**

Like its companion volumes in the "Reprint Classic" series, this book is a product of the rich, painstaking and evangelical scholarship that was such a noteworthy characteristic of 19th century church life in Great Britain. The author sets out "to ascertain the precise meaning of each sentence, phrase and word as it was intended by the author and understood by those to whom his epistle was addressed."

Before this is done, however, a variety of introductory matters are considered at some length (300 pages!), with another 40 pages added at the end to consider questions raised since the body of the commentary was written. The author's conclusions are conservative: the epistle

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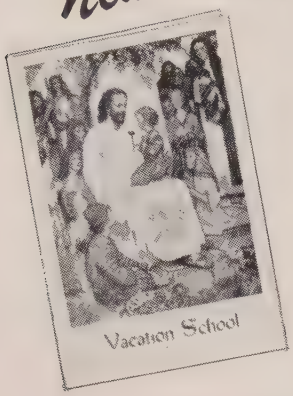

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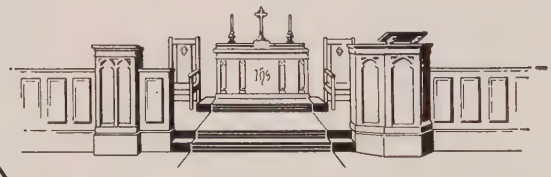

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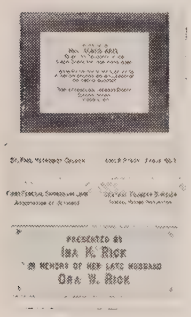

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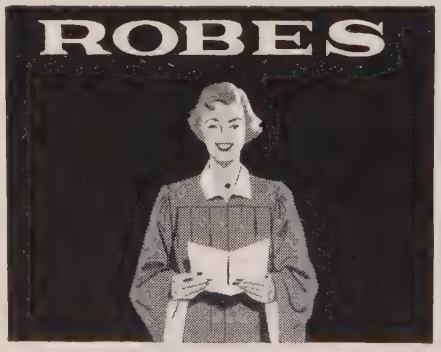

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was written first of those included in the New Testament (before 60 A.D.) by the brother of our Lord.

This having been done the 108 verses of the epistle are placed under the microscope. In some 250 pages the results are set forth. Sometimes the language is, to our taste, somewhat stilted and formal, but at other times (as in the discussion of 5:16) it possesses a fine moving warmth.

No one should use this epistle for either preaching or teaching without investigating the conclusions of Mayor.

J.S.

THE FIRST EPISTLE OF JOHN **by Robert S. Candlish, Zondervan Publishing House, 577 pages, $5.95.**

This is a volume in the invaluable "Reprint Classic" series of commentaries written in the 19th century. Like the others, it inevitably suffers from the fact that the discoveries and questions of our generation are not discussed and should, therefore, not be read by any serious student of the Scriptures apart from more recent commentaries. However it possesses the virtue of coming to us from a day of astounding scholarship and much greater leisure than our own. Any pastor today can only envy a man, who while serving as pastor of one of Scotland's great churches and taking a leading role in his church's national body still had the time and energy to devote to Bible study of this calibre! "There were giants in the earth in those days."

This volume fully deserves the attention of our day. Ministers will welcome its abundant light on passages they will want to use in their preaching. Teachers will welcome also the helpful outlining of an epistle, since it is not easy to discern any clear line of development in the apostle's thought.

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J.S.

More on Luther

CAREER OF THE REFORMER I, **by Harold J. Grimm, editor, Luther's Works, Vol. 31, Muhlenberg Press, 416 pages, $5.00.**

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lary, many of them translated for the first time into English, The Ninety-Five Thesis, Proceedings at Augsburg, Two Kinds of Righteousness, The Leipzig Debate, The Freedom of the Christian, and Why the Books of the Pope and His Disciples were Burned.

In this painstaking work the editor was assisted by C. W. Folkemer, L. J. Satre, W. A. Lambert and L. W. Spitz, each of whom translated one work. The unity of style is a major achievement of Professor Grimm, who has just assumed his post as the head of the department of history at Ohio State.

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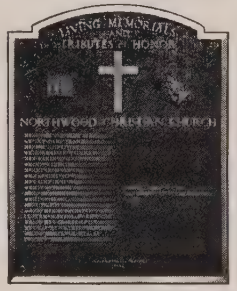

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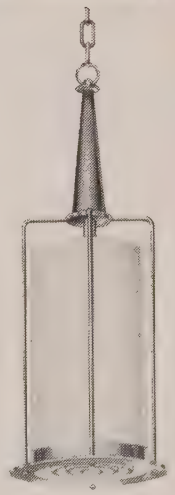

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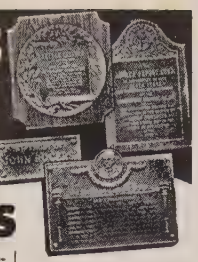

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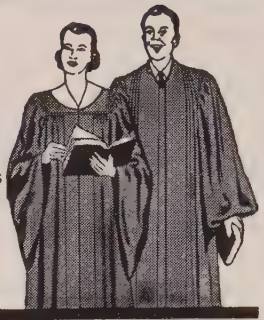

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Anthology

(continued from page 38)

As lifts the dawn so lifts my thought
To colour with the sky;
Till where the rose of day is wrought
Fades out my tainted I.

There, in that glorious burst of sun
Upon the night-washed world,
My infant soul is newly spun
From virgin air impearled.

I am the blossom freshly blown;
I am the half-furled leaf;
I am the spear of grass that's grown
From out the withered sheaf.

And with the bird I take the air
All earth, all heaven, is mine:
My soul is but a shining prayer
Fresh from the press divine.

—*Clara Maud Garrett in A Treasury of Jamaican Poetry; University of London Press*

The Message

As light and soft as fairy dream
The Heavenly Message came to me.
Its echoes woke my sleeping soul,
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That once had been a useless clod,
And changed this empty, dark abode
Into the dwelling place of God.
—Alice Dawson Klaumann in *Random Pen Pictures;* Exposition Press, New York.

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If Easter be not true,
Then all the lilies low must lie;

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The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize.
Since Easter, aye, is true!

—*H. W. Barstow*

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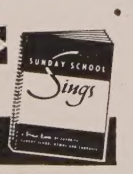

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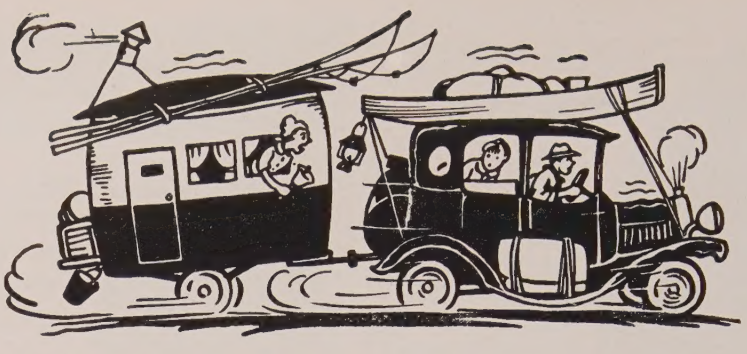
Bethlehem: it was from the common dust of all cities—from the city of the dead. We think of Him as nearer to us when a child. That is a great mistake. As a child He was always the Jewish Messiah —nearer to the tribes of Israel than to the tribes of Man. But with Easter morn He came up from the *depths*—from the dust of death. He came from the place where all join hands; and that is the secret of His resurrection power. We all meet in the lowest valley. We do not all meet on the highest mountain, on any mountain. We are not made one by joy; the privilege of the Jew divides him from the Gentile. But calamity makes us one; sin and death makes us one. Christmas morning was beautiful, but it came from the fields of gold; Easter morning is more precious, for it comes from the miry clay.

Therefore, O Morn, I greet thee! Thou hast a message of hope for my lowliest hour, a promise of rising for my most prostrate moment. I could not greet Elijah's chariot; I could not greet Enoch's disappearance. These were not the conquest of my lowliness; they were the flight from it. They did not master the forces of decay; they escaped them; they passed death by. But thou, mine Easter Day, hast risen from the great sea. Thou hast come from out the wave that has engulfed all the world. Thou hast raised thy head from the night and from the cold. Thou has shone out from the *un*shining place—the place of my despair. Thou hast rung the bells of joy over the scene of my desolation. Thou hast made the wilderness glad; thou hast caused the desert to blossom. The fir-tree has sprung where the thorn was expected; the myrtle has come forth where the briar ought to have been. Thou hast made the unlikely spot to praise thee; the hope which thou bringest is hope from the dead.

George Matheson



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Each year during the spring CHURCH MANAGEMENT has given space to its subscribers who are interested in effecting a vacation exchange, either of pulpits or of parsonages, or of both. Each item will be inserted twice and must be in our hands by the fifth day of the month preceding publication. Please include your name and address.

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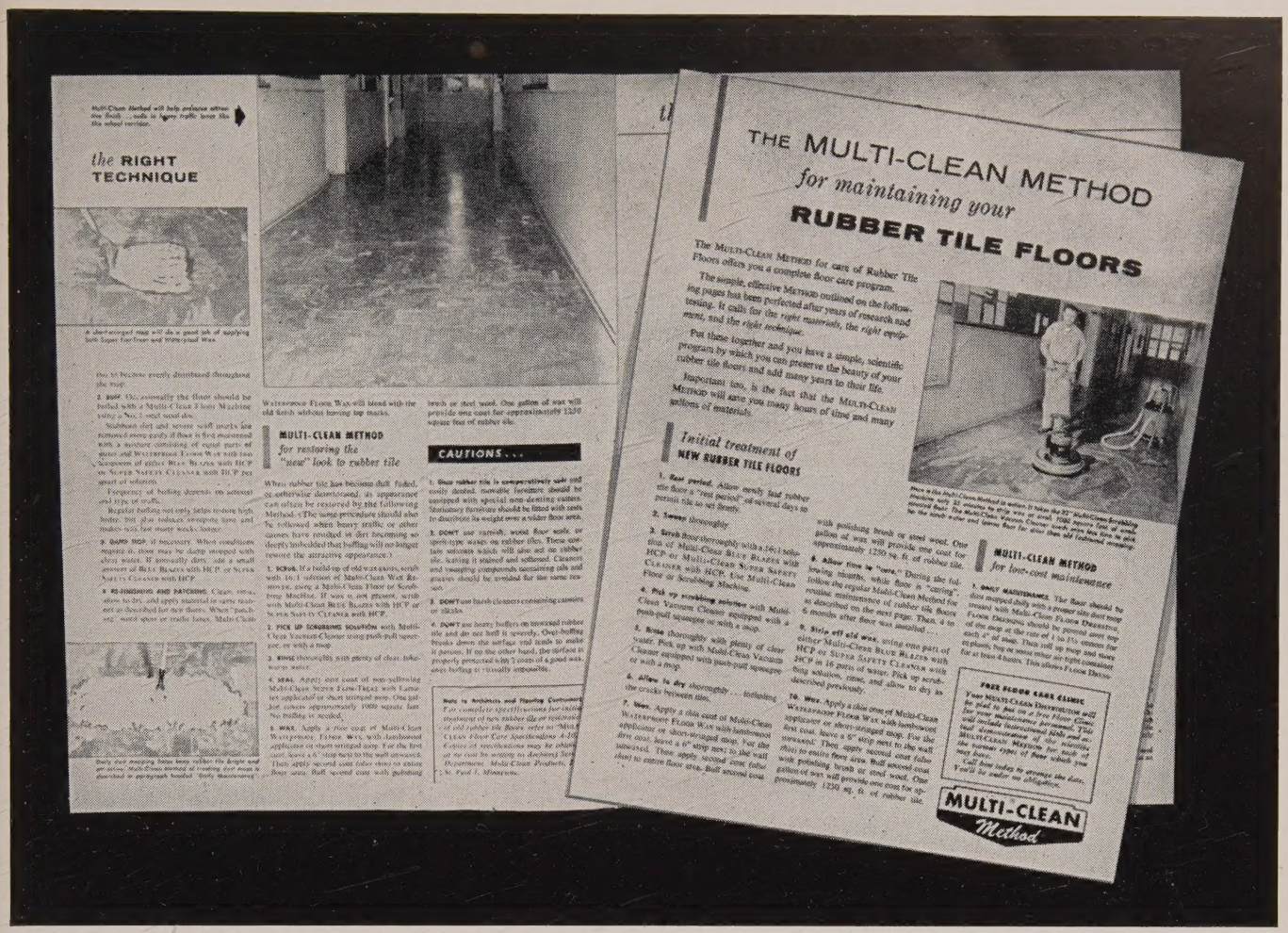
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